



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

LATIN PROSE EXERCISES

WITH PASSAGES OF GRADUATED DIFFICULTY FOR
TRANSLATION INTO LATIN

BY

GEORGE G. RAMSAY M.A., LL.D.,

Professor of Humanity in the University of Glasgow.



LATIN PROSE EXERCISES.

PUBLISHED BY
JAMES MACLEHOSE AND SONS, GLASGOW,
Publishers to the University.

MACMILLAN AND CO., LONDON.
London, . . . Hamilton, Adams and Co.
Cambridge, . . . Macmillan and Bowes.
Edinburgh, . . . Douglas and Foulis.

MDCCCLXXXIV.

LATIN PROSE EXERCISES

WITH PASSAGES OF GRADUATED DIFFICULTY
FOR TRANSLATION INTO LATIN.

BY

GEORGE G. RAMSAY, M.A., LL.D.,

LATE SCHOLAR OF TRINITY COLLEGE, OXFORD,
PROFESSOR OF HUMANITY IN THE UNIVERSITY OF GLASGOW.

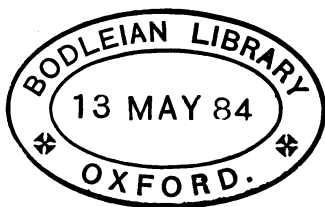
GLASGOW:

JAMES MACLEHOSE & SONS, ST. VINCENT ST.

Publishers to the University.

1884.

2969.4.1



CONTENTS.

	EXERCISES
PART I.—EXERCISES ON SYNTAX, - -	I—XX
PART II.—THE COMPOUND SENTENCE, -	XXI—XXXIV
PART III.—EASY PASSAGES FOR TRANSLATION INTO LATIN PROSE, - - -	XXXV—XCIV
PART IV.—MORE DIFFICULT PASSAGES FOR TRANSLATION INTO LATIN PROSE, arranged as follows :—	
(1) DESCRIPTIVE AND HISTORICAL, -	XCV—CXXI
(2) CHARACTERS OF EMINENT MEN, -	CXXII—CXXXV
(3) REFLECTIVE AND PHILOSOPHICAL, -	CXXXVI—CLV
(4) ORATORICAL, - - - - -	CLVI—CLXIX
(5) EPISTOLARY, - - - - -	CLXX—CLXXIX

PREFACE.

THE following collection of Exercises has been drawn up with a view to meet the special wants of my own students. I have used various collections—all good of their kind—but have found none of them exactly suited to my purpose. Every teacher has his own methods of teaching; and there are peculiar difficulties in the way of teaching Latin Prose to large classes, containing students at various stages of advancement, and who can devote but a small portion of their time to composition. I have attempted therefore to put together a series of exercises of progressive difficulty, such as I have found by experience to be suited to the wants of those with whom I have to deal.

Parts I. and II., comprising Exercises I. to XXXVI., have a twofold object. They are intended at once to carry the student rapidly over the field of Syntax, with examples of every important construction, both in Simple and Compound sentences, and also to serve as a gradual introduction to the writing of continuous prose. It is presumed that every student brings with him to the University a sound knowledge of his Grammar, including Syntax; but

as this presumption is not always borne out by facts, it is necessary in the junior classes to commence the session with a series of easy exercises to enforce the ordinary rules of Syntax. But I have no faith in sets of exercises which are arranged so as each to illustrate some special rule. When a student finds "the Dative," "*qui* with the Subjunctive" or "Indirect Question," at the head of a set of sentences, all he has to do is boldly to throw in the Dative or the Subjunctive wherever they can be inserted without absurdity, and in five cases out of six he will be right. In this way a teacher may find little to correct, and yet to his dismay discover at a later stage that his pupil has gained no real mastery over the constructions he has practised. It will be found accordingly that Parts I. and II. contain scarcely a sentence which illustrates only, or even mainly, one single rule. Headings have been prefixed throughout; but these only indicate that in the sentences which follow the teacher will find examples enough to illustrate the particular rule indicated, while alongside of these he will find other constructions from which it must be distinguished, and more especially those with which a careless student would be likely to confound it.

I have eschewed Simple sentences even in Part I. Simple sentences may be necessary for mere beginners; nor is anything but the Ollendorf principle suitable for children, whose minds are not capable of grasping the logical relations of a compound sentence, even in their own language. But as the Dean of Westminster has well pointed out in the preface to his admirable edition of T. K. Arnold's Latin Prose Composition, it is impossible to make any real use of a language as an instrument of thought, for expressing even the most simple events of life, without introducing subordinate

clauses : the attempt therefore to construct a series of exercises on a strictly progressive principle, so as never to introduce a construction in a sentence until it has been separately explained and illustrated, is not only very tedious in itself, but it postpones indefinitely the interest which a learner feels when he finds he can make real use for his own purposes of the language which he is studying. For this reason Compound sentences, especially such as contain simple Adjectival clauses, have been introduced from the very beginning. If the teacher finds they are beyond the strength of his pupil, it will be easy for him to begin by breaking up the Compound sentence, and to put before his pupil, for his first lesson, the simple sentences into which it may be resolved. Thus, while practising himself in the simpler rules of Syntax, the learner will, at the same time, and almost unconsciously, be acquiring some knowledge of more difficult constructions, and gaining by habit, as every child does when he learns his own language, some familiarity with the principles of composition.

Not less important is it that the teacher should insist, from the very first day, upon the necessity of observing the true Latin order of the words. From writing only simple sentences, which leave no room for variety, the learner acquires the fatal habit of following the English order of words in a sentence, and this habit it is most difficult to unlearn. It cannot be impressed upon a learner too soon that it is as gross a fault in writing Latin to use a non-Latin order of the words as it is to commit a positive error in construction.

Following here, too, the Dean of Westminster's example, I have made the English of the sentences as idiomatic, and as unlike the corresponding Latin, as I could. No process

of thought is involved, no mastery over the construction of a language gained, when a pupil in translating is allowed to use the same words, the same constructions, which he would use in English: he cannot be taught too early that Latin and English are two different languages, and that he performs no act of translation if he merely takes the words of one language and translates them into those of another.

For the Exercises in Part I. a general reference has been given to the Public School Latin Primer, which the student should study carefully for each construction in succession. For the more difficult Exercises in Part II., he is referred throughout to the excellent book of the Dean of Westminster, where he will find not only a full account of every important construction, and of almost all the niceties of Latin idiom, but also a vivid appreciation of the special points of contrast between Latin and English—all given with a force, point, and clearness which recall to us who had the privilege of being his pupils why we have always deemed him an almost unapproachable master in the art of teaching not only how to write Latin Prose, but how to think it also. In the chapters of the Dean of Westminster's book the student will find all he needs in the way of explanation and information; it will be for him to apply that instruction to his own sentences. All further hints, references, or explanations are omitted. It is good to indicate to a student where he will find the guidance that he needs: to supply him with a finger-post at every turn is not to help him in his work, but to do his work for him.

Part III. contains a number of easy, selected passages for translation into Continuous Prose, at about the level of our ordinary Pass Degree. They will be found graduated in point of difficulty, and consist mainly of simple historical

narratives or anecdote, such as are useful for students who are making their first essays in acquiring a Latin Prose style. There are some excellent collections of passages for Latin Prose in existence, but I know none which contains a sufficient number of easy passages, to bridge over the gulf between isolated sentences and passages difficult in thought as well as in style. For some of the passages in Part III. I have to thank my friend the Rev. C. Darnell of Cargilfield, whose remarkable power of teaching Latin Prose to boys is known to all who have examined his pupils.

Part IV. consists of more difficult passages, all of them, it is thought, passages of literary excellence, and which have approved themselves as suitable for translation into Latin. They have been arranged in subdivisions, in accordance with the character of their contents. A few of these passages have appeared in other collections.

It is not my intention to publish a Key to this collection: indeed, my main object in compiling it has been that there may be at least one Latin Prose book in existence which has no Key. My experience as a teacher is that nothing is so injurious to sound scholarship, nothing so much baffles the efforts of the teacher, and retards the progress of the learner, as the use of keys and translations,—especially by those who are not far enough advanced to know how to make a right use of them. To an advanced scholar, who can appreciate, if he cannot produce, what is good, nothing is more stimulating than to have put before him as a model a finished version by a good scholar; but for a student who has not yet reached this stage it is more useful to have his own exercise taken as a basis, so far as it has any merit at all, and to be shown how it can

be corrected, shaped, and smoothed into something like good Latin. In cases where a teacher requires a fair copy of every exercise, as a regular part of the class-work, it is essential that each pupil should produce his own exercise corrected and put into shape, rather than his teacher's exercise. In this case, what is true of more general subjects is true also of the teaching of Latin Prose: nothing is more encouraging to a teacher than to see a pupil applying to his own work the principles he has endeavoured to explain to him: nothing is more distasteful than to have his own ideas served up to him in his own words. To put before a student a version which bears no relation to his own, and which is separated by a gulf impassable from his own best efforts, is to render him a doubtful service, and to foster the too common idea that a "Fair Copy" is to be looked upon as an answer to a riddle which can be rightly answered in only one way. A scholar cannot learn too soon that there are many ways in which a passage can be well rendered, or too soon accustom himself to move freely among a choice of phrases.

For a similar reason I have given no Vocabulary. I object entirely to the system now so popular amongst schoolmasters of making everything so easy to a learner that it is impossible for him to go wrong. If a student has a Vocabulary which gives him the exact word or phrase to use, he has no thought, no choice, to exercise, and the act leaves no impression on his memory. The whole merit of a vocabulary, as of an analysis of any book, consists in its having been drawn up by the student himself. A learner cannot begin too soon to construct a vocabulary, and to select his phrases, out of his own reading; if he is supplied with the very words or phrases which he needs ready-made,

the whole good of the process is at an end. The art of compiling for boys school editions in which every possible fragment of information which can be extracted from the subject is tabulated, formulated, analysed, and presented in its most concise shape to the learner, is being now carried to a very high pitch of perfection. Small portions of authors, parts even of one book, are published separately, each with a Vocabulary, with Notes, with an Introduction, even a Grammar of its own. Boys no longer go through, as best they can, the healthy process of discovering for themselves how to get up their author, but everything is done for them: they have no longer to study books, but to get up all that can be said about books, or tortured out of them, by their instructors and annotators. Nothing soon will be left for teachers but to make boys learn by heart, in quantities suited to their capacity, small doses of this concentrated essence of information. But my experience is that this process has already done much harm to education. Boys of fourteen years of age, especially those prepared for Scholarship examinations, are by expeditious methods stuffed so full of formulæ and compressed knowledge, that they can pass examinations which some years ago would have been thought creditable for boys of sixteen; but from what I have seen, I doubt very much whether the scholarship, the extent of reading, and the general width and robustness of intelligence which boys of nineteen carry away with them from our great public schools to the universities, are at the present moment so great as they were before the early-forcing system was introduced. In Scotland our deficiencies are of another kind; but to those who are familiar with English classical education, and who have taught in a Scottish University, nothing is more surprising

than to see the freshness and vigour with which students who have had little or no advantages of early training, apply themselves to the higher scholarship, and to note the "leaps and bounds" which mark their progress—a progress which is mainly due to the fact that they have had to fight out their own difficulties for themselves

In the sentences in Parts I. and II., I have purposely avoided introducing students to a large vocabulary, as is done in some exercise books. My object is not to make the learner acquainted with a large number of words—a work which I hold he must do for himself,—but to fix his attention upon the constructions. The subjects of the sentences revolve within a comparatively small circle of ideas ; but they all have to do with the principal phases of Roman life, public or private, with the phraseology of which it is essential that a student should have some acquaintance. Such technical phrases as occur will be found given in full in Ramsay's *Manual of Antiquities*.

My best thanks are due to the Dean of Westminster, Professor Butcher, and Mr. Arthur Sidgwick, who have kindly supplied me with some English passages of special excellence, included in Part IV.

G. G. R.

UNIVERSITY OF GLASGOW,

December, 1883.



LATIN PROSE EXERCISES.

EXERCISES IN LATIN PROSE COMPOSITION.

PART I. EXERCISES ON SYNTAX.

See the Public School Latin Primer, §§ 87-147, and Bradley's edition of T. K. Arnold's Latin Prose Composition, Exercises xxxv. to xlv. and liii.

The following Exercises, from I. to XVII., will be found to follow the order of the Primer.

I.

(The Concorde, Apposition, etc. See L. P., §§ 87 to 92.)

1. Romulus divided the citizens into three tribes, which he called the Ramnes, Titii, and Luceres.
2. The united people, when assembled in their assemblies, were styled *Populus Romanus Quirites* or *Quiritium*.
3. Each tribe, again, was subdivided into ten curiae, each one of which had a name of its own.
4. The curiae were composed of a certain number of families, whilst each family was made up of individual members.

5. All the families of one *gens* were held to derive their origin from a common ancestor ; hence they were called *gentiles*, and bore a common name.

6. Every true Roman had three names, of which the second indicated the *gens* to which he belonged, the third his family, whilst the first distinguished him as an individual.

II.

(*The same, continued. The Accusative ; use of Prepositions, etc.*)

1. When a Roman was adopted into another *gens*, he assumed in full the name of the man who had adopted him.

2. To this name he added that of the *gens* which he had left, writing it, however, with the termination in *anus* instead of that in *us*.

3. Thus when C. Octavius Caepias was adopted by the will of C. Julius Caesar his great-uncle, he became a Julius instead of an Octavius, and bore the name of Caius Julius Caesar Octavianus.

4. There was attached to every patrician house a body of dependents called clients : these termed the patricians to whom they belonged their patrons.

5. The client had the right of asking his patron for aid in any emergency : the patron was bound to protect his client, and to expound for him the laws.

6. The client on the other hand had to aid and obey his patron, and was bound to furnish him with money when called upon.

III.

(*The same, continued.*)

1. Distinct both from the patricians and their clients were the Plebs or Commons of Rome.

2. The Plebs were composed of the inhabitants of conquered cities who were first transported to Rome, it is believed, by Tullus Hostilius.

3. As long as the patricians and plebeians remained politically distinct, the former alone, with their clients, were designated as the *Populus*.

4. According to the judgment of the consul Appius Claudius, a tribune of the Plebs had no jurisdiction over any except plebeians.

5. The plebeians originally had no political rights : neither the right of voting nor that of being eligible to public offices.

6. It was with great difficulty, and only after many years' struggle, that they gained for themselves the right of appeal against the decision of the consuls.

7. The former right—that of voting—was given them by Servius Tullius, when they were included in the classes; the right of appeal they first acquired in the consulship of P. Valerius Publicola.

IV.

(*Verbs Transitive and Intransitive.*)

1. The plebeians were not admitted to the right of inter-marriage with the patricians until the passing of the Canuleian Law in the year B.C. 445.

2. They had long desired to obtain the privilege, but not until that year had the tribunes been able to persuade the people to pass the law.

3. Highly pleased by the concession, the plebeians obeyed the tribunes who advised them to abstain from further violence against the patricians.

4. The patricians on their part forgave those who had favoured the new laws, and spared those whom they might have injured.

5. Those who had favoured the new law were forgiven by the patricians, and those whom they might have injured were spared.

6. Thus their leaders taught the people patience, and to believe that right was better than might.

V.

(Motion, Place, Time, and Distance.)

1. The messenger who came to Rome with the news of the battle of Cannae had ridden over a hundred miles in about eight hours.

2. The whole city was seized with panic: when the extent of the calamity was known, the Senate was kept sitting by the praetors for two whole days without intermission.

3. Upon the return of Varro to the city, the magistrates publicly thanked him for not having despaired of the commonwealth.

4. The consul Aemilius had lived a long life and had fought many successful battles: ashamed to fly or to ask an enemy for his life, he preferred to perish gloriously, and was cut to pieces by a Numidian horseman.

5. Hannibal at once despatched to Carthage messengers laden with spoil to announce his victory ; but Maharbal, the commander of his cavalry, advised him to march straight for Rome.

6. 'I will go forward with the cavalry,' said he, 'and within five days you will be feasting a conqueror in the Capitol.'

7. Hannibal praised Maharbal for his zeal, but thought his counsel too rash to follow. 'You know how to conquer, Hannibal,' replied Maharbal, 'but you do not know how to use your victory.'

VI.

(*The Dative.*)

1. It is only the brave whom fortune favours : if you rely upon yourself, your soldiers will rely on you.

2. If you spare your enemies when victorious, do you suppose that they will spare you when you are conquered?

3. My opinion is that you should stand up against the enemy now that he is yielding, and give him no time to repair his fortunes.

4. Fortune helps the daring: the enemy who is continually resisted will end by despairing of his own fortunes.

5. I promise you that you will never repent of having taken so rash a step.

6. A long delay is injurious to an army, however much it may be elated by success : the conqueror who hesitates to turn a victory to account, is as good as conquered.

VII.

(*The Dative, continued. Use of Pronouns ; Accusative and Infinitive.*)

1. The wisest of all men is he who both invents and executes what is best ; next to him comes the man who obeys the wise counsels of others.

2. The one knows of himself what is good both for himself and others ; the other has the wisdom to know that he is ignorant.

3. Most men are by nature kind to those of their own family : all without exception are well disposed to themselves.

4. Cicero was very like his mother : it was she who taught him his letters when a child. He also resembled his brother Quintus.

5. A certain man asked Socrates 'Who is the wisest man in the world ? Is there anyone wiser than yourself ?'

6. 'Whoever pretends to wisdom,' replied the philosopher, 'is a fool : if I am wise at all, it is because I know my own ignorance.'

7. It is thus that all the wise men may be distinguished from the common herd. All men at times go astray : but only the wise know that they have done so.


VIII.

(*The same, continued.*)

1. It is a common frailty to envy those who have most benefited us.

2. Whoever can best command his own business, that man is most to be envied.

3. Who in the world is there who would not prefer to be of service to his fellow-citizens, rather than be a slave to his own passions?



4. Can anyone doubt that it is more happy to lead a life of virtue than to earn the hatred of mankind by selfishness and self-indulgence?

5. To live in harmony with Nature was the great object of those who professed the Stoical philosophy.

6. That we ought to obey the precepts of philosophy is a maxim which is in every one's lips : but how many are there who carry it out in their lives?

7. Whatever is disgraceful in an ordinary mortal is unpardonable in a king : and once a king has become odious to his subjects, no one will come to his assistance.

IX.

(The Dative, continued. Various constructions.)

1. The name of Augustus was added to Octavianus because he had appeared to come to the rescue of his distressed country like a god.

2. From the time that he opposed the policy of Antonius, he became more popular with the Romans.

3. The life and public career of Augustus bears a marked resemblance to that of Napoleon the Third.

4. Pompey imputed it as a fault to Cæsar that he wished his command in Gaul to be prolonged for a second period of five years.

5. Cæsar promised to come to the assistance of his friends in Rome with three legions.

6. When my colleague comes to relieve me in my command, I can travel with all speed and appear before Rome in three days.

7. Before laying down his command, he had discharged a great part of his foot soldiers, all the best of his officers, and no less than five thousand cavalry.

X.

(Use of Participles in English and Latin ; the Ablative.)

1. On hearing this seditious remark, he snatched the drawn sword out of the Consul's hand in the nick of time.

2. Having set out from Carthage in the midst of summer, they arrived in Italy just before the autumnal equinox.

3. The various Roman magistrates had to go out of office each on a fixed day.

4. Livia was accused of the murder of her two step-children, Lucius and Caius ; but she was, in fact, quite incapable of committing such a crime.

5. C. Verres was accused of extortion by Cicero, after having violently plundered all the most wealthy of the Sicilians.

6. He was a man of excellent family, of great personal strength, and highly educated ; but he was entirely destitute of all moral principle, and took thought for nothing but his own interests.

7. By force and bribery he had either terrified or corrupted the native authorities, and it was only when the province was completely exhausted that he left it.

XI.

(The Ablative, continued.)

1. Having been chosen by Caesar to be his legate in the province of Africa, he remained at Carthage for six months.

2. The Senate having exempted Caesar from the laws, was unable to set any bounds on his ambition.

3. The comitia having been convened by the Dictator, and consuls elected, a levy was held outside the walls in the Campus Martius.

4. All the soldiers, on presenting themselves for enrolment, had to take the military oath of obedience : one individual repeated the words of the oath, while the others took the same obligation upon themselves.

5. In consequence of the alacrity and unanimity which prevailed, the army was enrolled and all were ready to march upon Tusculum by six o'clock.

6. Every soldier had been ordered to bring with him twelve stakes, together with provisions for three days ; they were allowed to use what weapons they chose.

7. The bringing of the stakes proved the salvation of the besieged army : great were the thanks given to Cincinnatus by the liberated soldiers and their commander, for it turned out that they had only food for one day left.

XII.

(Recapitulatory ; various constructions.)

1. The Roman legion, as established by Romulus, contained 3000 soldiers ; and we have no evidence of any increase or diminution of this number during the regal period.

2. From the expulsion of the Tarquins until the beginning of the Second Punic war the strength of the legion was raised to 4000 or 4200, and sometimes, on emergencies, reached as high as 5200.

3. In the time of Polybius, no one could stand for any of the great offices of state until he had served for twenty years in the infantry or ten years in the cavalry.

4. In the time of the kings the legion was marshalled as a solid body, and drawn up in the same manner as the Greek phalanx.

5. The first lines were composed of the richer citizens, whose means enabled them to provide themselves with a complete suit of armour.

6. Those of the second and third classes were less exposed to danger, and therefore needed fewer arms. Those of the fourth and fifth classes were provided only with missiles, and fought from a distance.

7. The names of all those of military age were called over, the order in which each tribe or class was summoned being determined by lot. Those who were the first to volunteer, or who appeared most suitable, were selected, and their names were entered on the muster roll.

8. After the number was complete, the recruits had the military oath administered to them, in terms of which they swore to obey their leaders and never to desert their standards.

XIII.

(The Ablative, continued.)

1. Whether by chance or design, there can be no doubt that the election of Caesar to the consulship caused me much personal loss.

2. Whether he still intends to carry out the evil designs he has formed, or has adopted better principles with his election, I know not; but we must be prepared for the worst.

3. Having been raised to power by the popular vote as a young man, it is not likely that he will free himself from evil associations in middle life.

4. He promised to go with me to Caesar's house, and beg him to spare my brother; but when Caesar threatened him with imprisonment or death, he was too timid to fulfil his promise.

5. Caesar was apparently kind and considerate to every one ; but in reality he was much more cruel than Marius.

6. I have always thought that Caesar's talents as well as his virtues were over-rated. Like all successful men, he deemed everything of lower importance than success.

7. To buy cheap and sell dear is the very essence of successful commerce. No trader can make a fortune on any other principle.

8. Whether it was in summer that he came or in winter, by night or by day, I was always glad to see him. I was on the most intimate terms with him for many years.

XIV.

(The Dative, Ablative, and Genitive.)

1. In spite of the fact that he had conferred the highest honours upon me, I always regarded him with the greatest loathing.

2. Relying on his own resources, indifferent to the sufferings of others, he inflicted punishment on all alike, and preferred making himself obeyed through fear rather than through affection.

3. There is need of haste, you say, rather than of deliberation : but those who feel no anxiety, and decide with rashness, will learn when too late that they stand in need of the very things which are essential to success.

4. Pompey was a man of great abilities and conspicuous virtue ; but he was destitute of the qualities by which alone in troublous times men can be either attached or controlled.

5. When the authority of the law has once been broken, it is wise for a time rather to give way before the current of the popular will than to attempt to stem it.

6. Having been elected to the consulship, Caesar set out for Gaul, the government of which had been assigned to him by the people for a period of five years.

7. Upon the election of Caesar to the consulship, Cicero felt that the cause of liberty was lost.

8. It is the characteristic of a great general, when he has gained a great victory, to perceive how to turn it to the utmost advantage.

XV.

(Ablative Absolute. See Bradley, liii.)

1. The foundation of the great temple of Jupiter on the Capitol was laid in the reign of Tarquin, but it was not dedicated until the consulship of Brutus and Valerius.

2. When the people of Tarquinii attempted to restore the Tarquins by force, a great battle took place, in which Aruns and Tarquinius perished each by the hand of the other.

3. Cicero, having been persuaded that Caesar would before long take possession of Rome, reluctantly departed from Italy and crossed to Dyrrachium.

4. After the overthrow of the monarchy, the whole of the royal powers, except such as were of a religious character, were transferred to the consuls.

5. Then Pompey, having driven all the fugitives into a wood from which they could not escape, put them to death to a man.

6. Having thus spoken, he persuaded the people to put the prisoners to death without even granting them a hearing.

7. Having lost more than a thousand men, and seeing no hope of receiving reinforcements before the setting in of winter, he reluctantly raised the siege.

8. It was by your advice, and in spite of my most vehement opposition, that the senate agreed to the resolution proposed by Bibulus.

XVI.

(The Genitive.)

1. It is the duty of a magistrate to obey even an unjust law ; but he may advise the people, when opportunity offers, to repeal it.

2. In spite of your absence, and the unwillingness of every one to confer fresh distinctions on you, I did everything in my power to advance your interests and those of your family.

3. How few kings there are who really devote themselves to further the interests of their subjects !

4. Is it not a sign of the highest folly to wish to injure an enemy even at the risk of sustaining a great loss oneself ?

5. Is it a proof of prudence for a general to inform an enemy of his plans ?

6. He was a man devoted to learning, but most unskilled in the management of affairs.

7. Although advanced in years, he showed all the activity of a youth, and after marching twenty miles on foot at once attacked the enemy, and gained a brilliant victory without the loss of a single soldier.

8. Do we value any of our friends more highly than those who have proved their fidelity over a course of many years ?

XVII.

(*The same, continued. Impersonal Verbs.*)

1. Cicero brought an action against Piso for extortion and theft : he was found guilty of extortion and capitally condemned.

2. We all of us repent of those crimes of which we have been proved guilty : how many are there who repent of those which are known to none but themselves?

3. It is both my interest and that of the nation that no man should be convicted of treason unheard.

4. It is of great importance what kind of friends a man makes for himself.

5. After waiting for reinforcements at Veii for ten days in vain, he sent a despatch to the consuls at Rome, imploring them to come to his help at once.

6. I pity all who have to live during the winter at Athens, a city which I myself never intend to see.

7. The year after his departure from Italy he spent six months at Thebes : he was just getting weary of that place when he died, at the age of twenty-nine.

XVIII.

(*Pronouns, etc.; see L. P., § 38, and Bradley, xlv-xlvi.*)

1. M. Manlius was accused of treason : so also was P. Clodius Pulcher. The former was condemned, but the latter was acquitted.

2. The saying of the ancient philosopher is well known, that you cannot tell whether a man is happy or not before he is dead.

3. Does anyone stand for any public office unless he has deserved well of his country?

4. He denies that there is anyone who naturally considers the interests of others rather than his own.

5. Some thought that Rome would never recover from so great a disaster: nor did anyone imagine that within a few years she would be more powerful than ever.

6. Anything is enough for those who desire no more than what is necessary.

7. One of the consuls was distinguished for his eloquence, the other for his prudence, both alike for bravery: Fabius was the older of the two; he was also the most popular.

8. Some men are devoted to wealth, some to learning; others place happiness in holding public office; the rest of mankind believe that pleasure is the highest good.

XIX.

(*Gerund and Gerundive; see L. P., §§ 141-145, and Bradley, xlix. 1.*)

1. Men are loved by their friends in proportion to their private worth; but a man often acquires popularity with the mob in proportion to his recklessness and folly.

2. Whenever a new law was proposed the comitia had to be called together.

3. The art of governing a state is one of the noblest of all arts, nor is there any which is more rare.

4. For good writing, as for good speaking, continued practice is necessary: if we wish to arrest attention we must speak with point as well as accuracy.

5. In the governing of a state true honour is only to be obtained by one who neglects his own interests and gives himself up entirely to promote those of his fellow-countrymen.

6. You ought to have written at once, for the purpose of consoling your friends, who believed that you were dead.

7. If we desire to conquer we must make use of every opportunity: we must spare the vanquished, but do battle to the death with those who still resist.

8. The matter you speak of must by no means be neglected: the people must at once decide whether this contest is one which tends to the preservation or the destruction of the constitution.

XX.

(The same, continued.)

1. It is possible that by deserving well of our friends we may injure the commonwealth: it is by consulting his country's interests rather than his own, by checking injustice and greed, and by dealing impartial justice to all, that a statesman truly earns the title of Great.

2. Having thus seized the principal conspirators, he handed them over to the guardianship of the city praetor.

3. The dictator summoned the comitia for the election of consuls; then, handing over the government of the city to the praetor, he set out to pursue the enemy.

4. Whilst the general was thus drawing up his line of battle, the Gauls proceeded to roll down huge stones on to the front ranks from the top of the hill.

5. So long as I remain consul I shall endeavour to do my duty to all impartially, without yielding either to fear or favour: whatever command I give shall be executed.

6. When you return to the city you will hear that I have been acquitted of the charge of bribery.

7. As soon as my father has breathed his last I shall return to Rome, for the purpose of standing for the praetorship.

8. Up to the middle of the day we might have escaped ; but once the battle was over, the greatest confusion prevailed in the city, and it was no longer possible for us to leave the town.

PART II.

THE COMPOUND SENTENCE.

Substantival Clauses.

(See *L. P., Appendix II. and III. (Compound Construction)*
and Bradley, Introduction, lxxx. to lxxxv.)

Subordinate Clauses are of three kinds:—(1) Substantival.
(2) Adverbial. (3) Adjectival.

As types of Substantival Clauses note the following:—

- (a) Dixit regem interfectum esse.
- (b) Quaesivit an rex interfectus esset.
- (c) Imperavit ut rex interficeretur.

XXI.

(*Oratio Obliqua. See Bradley, v. vi. xvi. lxxv.*)

1. He says that the consul is living. He says that the consul has died. He says that the consul will die. He says that the consul must die.

2. He believes that the king is alive. He believes that the king was alive. He believes that the king will be alive. Men thought the king would have to yield.

3. There is a report that the emperor is being killed. There is a report that the emperor has been killed. There is a report that the emperor was killed by his own son. It is believed that the emperor will be killed. Men think you ought to have done what your father wished.

4. Men assert that the world is round. Men will assert that the world is round. Men have asserted that the world is round.

5. We believed that the consul was being slain. We believed that the consul had been slain. We believed that the consul would be slain.

6. Caesar declared that he was conquering the enemy. Caesar declared that he would conquer the enemy. Caesar declared that he had conquered the enemy.

7. All men will think that he is telling the truth. All men will think that he has told the truth. All men will think that he will tell the truth. All men think that he ought to have told the truth.

XXII.

(Indirect Question. See Bradley, xxii.)

1. I ask how much money he has. I ask how much money he had. I ask how much money he has had. I ask how much money he will have.

2. I asked why he was leaving Rome. I asked why he had left Rome. I asked why he was going to leave Rome.

3. I will ask him what kind of life he is leading. I will ask him what kind of life he has led. I will ask him what kind of life he will lead.

4. I have asked him what he thinks. I have asked him what he thought. I have asked him what he will think. I have asked him what he would have thought.

5. It happened that on the next day he met Antony in the street: Antony asked him why he had left his province. 'To raise the price of votes at Rome,' was his rejoinder.

XXIII.

(*Substantival Clauses with UT, NE, etc. See Bradley, xvi.*)

1. He orders his soldiers to attack the town. He ordered his soldiers to attack the town. He will order his soldiers to attack the town. He has ordered his soldiers to attack the town.

2. I am afraid that he is unwell. I am afraid that he has been unwell. I am afraid that he was unwell. I was afraid that the enemy would depart. I will be afraid that the enemy depart.

3. I fear that these waters are not doing you good. I feared that these waters were not doing you good. I fear that these waters have not done you good. I fear that these waters are not likely to do you good. There will be a danger of the enemy making an assault upon the city.

4. He is advising the people to obey the law. He has advised the people to obey the law. He will advise the people to obey the law. He advised the people to obey the law.

5. The senate passed a decree that the consuls should see that the state suffered no harm.

6. I was persuaded that he would come : for I had begged him not to forget his old associates, and he had promised that he would come if possible.

7. He caused the jury to acquit his brother of the charge of bribery : for he had ordered some soldiers to stand at the door and ask each juror in turn how he intended to vote.

8. It has often happened that the best candidates have been rejected by the people out of ignorance of the public services which they have rendered.

XXIV.

(*The same, continued.*)

1. So far was he from desiring to have the province of Macedonia allotted to him, that we could scarcely prevail upon him to leave Rome when he had obtained it.

2. It is quite impossible that I can forgive a man who has inflicted on me so great an injury.

3. It has never happened to me to be accused of ingratitude, and this circumstance is a very great consolation to me at the present moment.

4. He gave orders not to spare a single person who had been present at the burning of the city.

5. It frequently happens that men are ungrateful to those who have heaped upon them the greatest benefits.

6. It frequently happened that Caesar attacked his enemies before they were aware that he was on the march.

7. I will cause you to repent bitterly of having abused one who has hitherto shown himself to be your best friend.

8. I will cause you to repent of your ingratitude towards me.

XXV.

(*Oratio Obliqua with Subordinate Clauses.*)

1. The city which he loves best of all is Athens. He says that the city which he loves best of all is Athens.

2. Those who say so are wrong. He says that those who say so are wrong. He says that those who have said so are wrong.

3. Those who said so were wrong. He asserted that those who said so were wrong. He asserted that those who had said so were wrong.

4. Those who go to Athens will become philosophers. He says that those who go to Athens will become philosophers. He says that all who have gone to Athens have become philosophers. He said that all who had gone to Athens had become philosophers.

5. That is a poor house in which there are not many things to spare. Horace says that that is a poor house in which there are not many things to spare. Horace said that that was a poor house in which there were not many things to spare.

6. As soon as he reached the summit of the hill, Hannibal pointed out to his soldiers the plains of Italy. Polybius relates that as soon as Hannibal reached the top of the hill he pointed out to his soldiers the plains of Italy.

7. Hannibal told his troops that they would have abundance of good things, and that they would carry all before them, so soon as they descended into Italy.

8. Whilst Hannibal was watching the fight near the river, a picked body of Gauls charged down upon the cavalry from the mountain. Livy relates that while Hannibal was watching the fight near the river, a picked body of Gauls charged down on the cavalry from the mountain.

9. As the cavalry were emerging from the defile, the enemy charged down from the mountain. Hannibal believed that as the cavalry were emerging from the defile the enemy would charge down from the mountain. He thought that the enemy would have made their attack before his own men had emerged from the defile.

Adverbial Clauses.

XXVI.

(*Final Clauses. See Bradley, xiv., and L. P., p. 163.*)

1. He forgives his enemies in order that he may be praised by good men.
2. He forgave his enemies in order that he might be praised by good men.
3. He has forgiven his enemies in order that he may be praised by good men.
4. It is said that he left Rome in order that he might not be accused of theft.
5. He has returned to the city in order that he may not be deprived of his property in his absence.
6. He promised to return that no one might be able to say that he had failed to help a friend in danger.
7. I have spared many evil men whom I might have slain, in order that my own crimes may be forgiven.
8. The Carthaginians will arrive here to-morrow with all their forces to besiege our city.
9. There is no doubt that he made that speech with the object of pleasing those worthless friends of yours.
10. He praises his friends before their face in order that he may never be abused by them in his absence.
11. I shall return to the city at once to put an end to the calumnies of my enemies.
12. I think you should write to him to make him return more quickly to his home.

XXVII.

(*Consecutive Clauses. See Bradley, xv., and L. P., p. 162.*)

1. He forgives his enemies so generously that he is praised by all good men.
2. The army left the camp so hurriedly that they had not even time to pack up their effects.
3. He has attacked the consuls so bitterly as to rouse the indignation of all just-minded men.
4. He has conducted himself in such a manner that he cannot be held to be in possession of his senses.
5. The infantry charged with such impetuosity that had not night come on they would have captured the camp.
6. He has told so many falsehoods that no one believes him even on his oath.
7. He told me that he would remain at home to please me : and then left so suddenly that had not his wife informed me of his intention I should never have seen him again alive.
8. The matter has turned out so badly that I shall displease those whom I wished to serve, and benefit those whom I wished to injure.
9. So little did he succeed in gaining popularity that by his persistent calumnies he alienated even his best friends.

XXVIII.

(*Conditional Clauses. See Bradley, lvii. and lviii.; L. P., p. 164.*)

1. If you do this you will be hated by all men.
2. If you know of any precepts better than mine, impart them to me : if not, use these along with me.

3. If you are now at home, write and tell me what you are about.

4. If you come to Rome you will repent it.

5. If he saw a rose, he would think that the spring had arrived.

6. If he had asked my pardon, I should have forgiven him.

7. If he were to ask my pardon now, I should not forgive him.

8. If he had said so, I should not have believed him. If he were to say so on oath, I should not believe him.

9. The whole army would have been destroyed if the consul had pursued the fugitives.

10. The whole army might have been destroyed had we pursued the fugitives.

11. He will die unless he changes his mode of life. He will die if he does not change his mode of life.

12. Whether he was absent by chance or intentionally is of little consequence: what we wish to discover is whether he was absent or present.

XXIX.

(Conditional Clauses in Oratio Obliqua. See Bradley, lix.)

1. If I say so, I am wrong. I know that if I say so I am wrong.

2. If Caesar were to conquer Pompey, the commonwealth would be overthrown. It is certain that if Caesar were to conquer Pompey the commonwealth would be overturned. Cicero declared that if Caesar were to conquer Pompey the commonwealth would be overthrown.

3. If Pompey had not left Italy Rome would not have fallen. Cicero declared frequently that if Pompey had not left Italy Rome would not have fallen. All men are now of opinion that had not Pompey left Italy Rome would not have been captured.

4. Did you suppose that if Pompey had been victorious he would have spared you alone? Acknowledge that if he were now to return you would be the first to pay the penalty. It is certain that if he had returned you would have been the first to pay the penalty.

5. He announced that he would give a crown of gold as a prize to the man who should first enter the city.

6. I ask what you would have done had you seen the enemy entering the city.

7. I was so closely connected with Caesar that if he had been slain in his attack upon the city I should have fallen with him.

XXX.

(Temporal Clauses. See Bradley, liv. lv., and L. P., p. 163.)

1. As soon as he heard this he determined on taking the field at once, that he might bring on an engagement before the citizens should repent of having declared war.

2. Scouts brought word that as soon as the enemy landed they began to plunder.

3. Knowing that there were not sufficient soldiers left to guard the city, he determined to use the utmost caution.

4. This being the case, I cannot help asking you from what source you obtain the means of subsistence.

5. Whenever he heard a man blaming his friends and praising his enemies, he would ask him in which category he placed himself.

6. No sooner had he been made aware of the defeat of the enemy than he proposed that the senate should ordain a public thanksgiving.

7. Whilst one of the consuls presided at the elections, the other marshalled the army in the Campus Martius.

8. Forbear to ask the question until he has recovered from his illness.

9. Let them do what they like, provided only they do not betray a man who has deserved so well of his country.

10. He did not enter upon political life until the death of his father enabled him to espouse openly the cause which he had long secretly favoured.

XXXI.

(Concessive and Comparative Clauses. See Bradley, lx. and lxii., and L. P., p. 165.)

1. In spite of the fact that the public land had been acquired by the whole people, the patricians for a long time kept the use of it exclusively to themselves.

2. Even though I were innocent, I should be condemned all the same.

3. However guilty a man may be, it is right that a jury should hear patiently all that can be urged in his defence.

4. In spite of the extreme cold, and the great difficulties encountered in his ascent, Hannibal carried a large part of his army over the Alps.

5. He behaved very differently from what I had expected.
6. The consul, with his usual timidity of disposition, determined to carry on the war with deliberation rather than with vigour.
7. The longer we delay, the smaller is our hope of victory : you are in reality stronger than the enemy, yet you act as though you expected to be defeated in every encounter.

XXXII.

(QUI with Subjunctive. See Bradley, lxiii. and lxiv., and L. P., p. 166.)

1. Those of the enemy who had escaped, seeing that their only hope of safety lay in reaching some place of refuge before day-break, made straight for Athens.
2. He at once despatched a messenger to inform his father of his situation.
3. The men who were condemned yesterday ought not to be forgiven. We ought not to forgive men who do not repent of the injury which they have done us.
4. It is useless to address so great a multitude, which no human voice can possibly reach.
5. He was not the man to allow himself to be insulted with impunity.
6. I will send you a letter to inform you how I am, and on what day I intend to arrive at Mantua.
7. How fortunate I deem myself to be to have heard him in his best days ! for though I am no orator myself, I am unable to listen to commonplace speakers.
8. There are many nations who deem themselves invincible ; there is but one which never has been conquered.
9. He had no place on which to set his foot.
10. He was unworthy of being raised to the throne.

XXXIII.

(QUOMINUS, QUIN. See *Bradley*, xvii., and *L. P.*, p. 167.)

1. There is no doubt that the Romans had no just ground for war with the Carthaginians.
2. It is quite impossible that you do not love me, considering that you have always preferred to obtain for me an honour rather than to get it for yourself.
3. I could not but accuse Verres, seeing that the Sicilians had shown me such forbearance when I was amongst them.
4. There is no one who does not think that he is guilty.
5. So convinced were the jury of his guilt, that they could scarcely be restrained from condemning him unheard.
6. He was very near meeting his death on that day : had he not been protected by an armed force, nothing would have prevented the mob from tearing him to pieces.
7. The more silent a man is, the wiser he is generally esteemed.

XXXIV.

(*Subjunctive used independently.* See *Bradley*, xix., and *L. P.*, p. 152.)

1. What was I to do? Was I to pronounce him innocent, when I knew he had been guilty of the gravest crimes?
2. What am I to say? I can scarcely affirm that he is mad, but I do assert that his acts are the acts of a madman.
3. I would do anything rather than disbelieve the evidence of my own eyes.
4. Granted that Hannibal was a general of consummate ability, are we on that account to forget Alexander, Hamilcar, Camillus, and the other great commanders whom various countries have produced?

5. Let us rather die with honour than fall into the hands of a perfidious enemy.

6. Under all circumstances you should study moderation, and avoid ever the 'Too much,' whether in word or deed.

7. Would that we had shown courage at the time when it was most needed! May we even now learn to bear our misfortunes with equanimity.

PART III.

PASSAGES TO BE TRANSLATED INTO LATIN PROSE.

XXXV.

Demetrius had taken the city of Megara. Upon his asking Stilpo, the philosopher, if he had lost anything, the other answered, "I have lost nothing; for all my property is still mine." Yet his patrimony had been plundered, his sons carried off, and his country conquered.

XXXVI.

Hannibal, being conquered by Scipio, fled to Antiochus, King of Syria. Ambassadors were sent from Rome to Antiochus, among whom was Scipio, who asked Hannibal whom he thought to be the greatest general. Hannibal replied, that Alexander, King of Macedon, seemed to him to have been the greatest, because with small forces, he had routed innumerable armies.

XXXVII.

Regulus was conquered by the Carthaginians under the leadership of Xanthippus. Only two thousand men remained out of the whole Roman army. Regulus himself was captured and thrown into prison. Afterwards he was

sent to Rome to consult about an exchange of prisoners after giving an oath that he would return to Carthage if he did not accomplish what he wished.

XXXVIII.

Titus after entering the ruins of the city, and admiring the impregnable strength of the towers, declared that he was indeed the leader of the army, but God was the author of the victory. He commanded his soldiers wearied with slaughter to cease from carnage except where any still chanced to resist; that the leaders concealed in the subterraneous passages should be sought after, that the youths distinguished by their beauty and stature should be reserved for his triumph, the more advanced in years be sent into Egypt to the mines. A vast number also were selected to perish in the theatres by the sword and wild beasts: all under seventeen was sold by auction.

XXXIX.

Then turning again to the conscripts he cried: 'Your Emperor can kill me, but he cannot compel me to be a soldier! Before God I deny his right. I will not fight for him, for he is a devil. If every man in France had my heart, he would not reign another day; he would have no army; he would have no sheep to lead to the slaughter. Go to your Emperor and do his bloody work! I shall remain at home.'

XL.

Translate the following passage into the Oratio Obliqua:—

Imperator, milites hortatus, 'Instate' inquit. 'Cur nunc hic moramur? Num hostis morabitur? Ne dubitate de

vestra virtute aut de mea vigilantia. Si ignavus fuisset, vos deseruissem; urbs enim, ut opinor, non facile capietur, neque frigoris vis mitescet. Sed nolo ignavia vitam emere. Quod imperatorem decuit id perfecti; quod si pro patria moriar, mortem non invitus oppetam.'

XLI.

For nine years and more the Greeks had besieged the city of Troy, and being more numerous and better ordered, and having very strong and valiant chiefs, they had pressed the men of the city very hard, so that these dared not go outside the walls. This being so, it was the custom of the Greeks to leave a part of their army to watch the besieged city, and to send a part on expeditions against such towns in the country round about as they knew to be friendly to the men of Troy, or as they thought to contain good store of provision and treasure. For having been away from home now many years, they were in great want of things needful, nor did they care much how they got them.

XLII.

As King Numa one morning, from the ancient palace at the foot of the Palatine, raised his hands in prayer to Jove, beseeching his protection and favour for the infant state of Rome, the god let fall from heaven, as a mark of his favour, an oblong brazen shield. At the same time a voice was heard declaring that Rome should endure as long as this shield was preserved. Numa then caused the sacred shield, which was recognised as that of Mars, to be carefully preserved. The better to prevent its abstraction, he ordered

eleven others to be made exactly similar, and instituted for their protection the college of the Salii, twelve in number, like the shields, who were selected from the noblest families in Rome.

XLIII.

They were now about to fight, when from the ranks of the Trojans Paris rushed forth. He had a panther's skin over his shoulders, and a bow and a sword, and in either hand a spear, and he called aloud to the Greeks that they should send forth their bravest to fight with him. But when Menelaus saw him he was glad, for he thought that now he should avenge himself on the man who had done him such wrong. So a lion is glad when, being sorely hungered, he finds a stag or a wild goat : he devours it, and will not be driven from it by dogs or hunters.

XLIV.

The two daughters of Servius were married to their cousins, the two young Tarquins. In each pair there was a fierce and a gentle one. The fierce Tullia was the wife of the gentle Aruns Tarquin ; the gentle Tullia had married the proud Lucius Tarquin. Aruns' wife tried to persuade her husband to seize the throne that had belonged to his father, and when he would not listen to her, she agreed with his brother Lucius that, while he murdered her sister, she should kill his brother, and then that they should marry. The horrid deed was carried out, and old Servius, seeing what a wicked pair were likely to come after him, began to consider with the Senate whether it would not be better to have two *consuls* or magistrates chosen every year than a king.

XLV.

This made Lucius Tarquin the more furious, and, going to the Senate, where the patricians hated the king as the friend of the plebeians, he stood upon the throne, and was beginning to tell the patricians that this would be the ruin of their greatness, when Servius came in and, standing on the steps of the doorway, ordered him to come down. Tarquin sprang on the old man and hurled him backwards, so that the fall killed him, and his body was left in the street. The wicked Tullia, wanting to know how her husband had sped, came out in her chariot on that road. The horses gave back before the corpse. She asked what was in their way; the slave who drove her told her it was the king's body. 'Drive on,' she said. The horrid deed caused the street to be known ever after as 'Sceleratus,' or the wicked.

XLVI.

It chanced that Persephone was playing with the daughters of Oceanus in a flowery meadow, where they were picking flowers and making garlands. She happened to quit her companions for a moment to pluck a narcissus which had caught her fancy: suddenly the ground opened at her feet, and Pluto, the god of the infernal regions, appeared in a chariot drawn by snorting horses. Swift as the wind he seized the terrified maiden in spite of all her struggles, and vanished into the regions of darkness before her companions were aware of what had happened to her. When Demeter missed her darling child, and none could tell where she had gone, she kindled torches, and during many days and nights wandered in anguish through all the countries of the earth, not even resting for food or sleep.

XLVII.

Alexander, in the three hundredth and thirty-second year before the birth of Christ, invaded Egypt, which had long been subject to the Persians. While he was staying there, he founded the city of Alexandria, which at one time he wished to be considered the metropolis of his empire, and which to this day bears his name. Elated with success, he now laid claim to divine honours, and among the very priests there were found persons so base as to flatter him in this, and make him believe he was the son of Jupiter Ammon. Many of his soldiers died of fatigue and thirst while marching to the temple of this imaginary god, which was distant a journey of seven days from Alexandria.

XLVIII.

The story runs that at Athens once upon a time, during the celebration of the games, an old gentleman, much advanced in years entered the theatre. Among his countrymen who were present in that large assembly no one offered him a place. He turned to the Lacedaemonians, who as ambassadors had a certain place allotted to them. They rose in a body and begged him to sit amongst them. Loud shouts of applause arose from the whole theatre; whereupon it was remarked that the Athenians knew their duty but were slow to exemplify it in their conduct.

XXLI.

The Frogs, living an easy free life everywhere among the *lakes and ponds*, assembled together one day in a very

tumultuous manner, and petitioned Jupiter to let them have a king, who might inspect their morals and make them live a little honester. Jupiter, being at that time in pretty good humour, was pleased to laugh heartily at their ridiculous request, and throwing a little log down into the pool, cried, 'There is a king for you.' The sudden splash which this made by its fall into the water, at first terrified them so exceedingly that they were afraid to come near it ; but in a little time, seeing it lay still without moving, they ventured by degrees to approach it ; and at last, finding there was no danger, they leaped upon it, and, in short, treated it as familiarly as they pleased.

L.

But not contented with so insipid a king as this was, they sent their deputies to petition again for another sort of one, for this they neither did nor could like. Upon that he sent them a stork, who, without any ceremony, fell a-devouring and eating them up, one after another, as fast as he could. Then they applied themselves privately to Mercury, and got him to speak to Jupiter in their behalf, that he would be so good as to bless them again with another king, or to restore them to their former state. 'No,' says he, 'since it was their own choice, let the obstinate wretches suffer the punishment due to their folly.'

LI.

Of this bird Sophia, then about thirteen years old, was so extremely fond that her chief business was to feed and tend it, and her chief pleasure to play with it. By these means

little Tommy, for so the bird was called, was become so tame that it would feed out of the hand of its mistress, would perch upon her finger, and lie contented in her bosom, where it seemed almost sensible of its own happiness ; though she always kept a small string about its leg, nor would ever trust it with the liberty of flying away.

LII.

The Romans, having heard that the Hernici had taken up arms, and believing that there was no reason for their doing so, sent ambassadors to reproach them with having violated a treaty made with Rome some years before. The Hernici, taking it amiss that they should be treated thus, answered the ambassadors that they were not now allies of the Roman people : that the treaty which had been mentioned was made with Tarquin alone, and had died with him : that those things which furnished the Romans with an opportunity of complaining had been committed by private persons : and that if the Romans desired war, the Hernici were ready to fight them.

LIII.

Rome was at war with the city of Gabii, and as the city was not to be subdued by force, Tarquin tried treachery. His eldest son, Sextus Tarquinius, fled to Gabii, complaining of ill-usage by his father, and showing marks of a severe scourging. The Gabians believed him, and he was soon so much trusted by them as to have the whole command of the army, and manage everything in the city. Then he sent a messenger to his father to ask what he was to do next.

Tarquin was walking through a cornfield. He made no answer in words, but with a switch cut off the heads of all the poppies and taller stalks of corn, and bade the messenger tell Sextus what he had seen. Sextus understood, and contrived to get all the chief men of Gabii exiled or put to death, and without them the city fell an easy prey to the Romans.

LIV.

Among the most important gods of the Romans was the celebrated Janus, a deity quite unknown to the Greeks. He was god of the light and of the sun, like the Greek Apollo, and thus became the god of all beginnings; New Year's Day was his most important festival. Now the Romans had a most superstitious belief in the importance of a good beginning for everything, concluding that this had a magical influence on the good or evil result of every undertaking. So neither in public nor in private life did they ever undertake anything of importance without first confiding the beginning to the protection of Janus. When the youth of the city marched out to war, an offering was made to the god by the departing general, and the temple, or covered passage sacred to the god, was left open during the continuance of the war, as a sign that the god had departed with the troops and had them under his protection.

LV.

Then Menelaus leapt from his chariot and rushed to meet his enemy; but Paris, having done evil, and being therefore a coward in his heart, was afraid, and fled back into the ranks of his comrades, just as a man steps back

in haste when unawares in a mountain glen he comes upon a snake. But Hector saw him and rebuked him, 'Fair art thou to look upon, Paris, but nothing worth. Surely the Greeks will scorn us if they think that thou art our bravest warrior, because thou art of stately presence. But thou art a coward, and yet thou daredst to go across the sea and carry off the fair Helen. Why dost thou not stand and abide the onset of her husband, and see what manner of man he is? Little, I ween, would thy harp and thy long locks, and thy fair face avail when thou wert lying in the dust! A craven race are the sons of Troy, or they would have stoned thee ere this.'

LVI.

A follower of Pythagoras had bought a pair of shoes from a cobbler, for which he promised to pay him on a future day. He went with his money on the day appointed, but found that the cobbler had in the interval departed this life. Without saying anything of his errand, he withdrew secretly, rejoicing at the opportunity thus unexpectedly afforded him of gaining a pair of shoes for nothing. His conscience, however, says Seneca, would not suffer him to remain quiet under such an act of injustice; so, taking up the money, he returned to the cobbler's shop, and, casting in the money, said, 'Go thy ways, for though he is dead to all the world besides, yet he is alive to me.'

LVII.

Cato was unfortunate enough to live at a time when avarice, luxury, and ambition prevailed at Rome, when

religion and the laws were disregarded, and when the whole appearance of the State was so changed and disfigured that if one of the former generation had risen from the dead he would hardly have recognised the Roman people. Cato was one of a few who supported the cause of virtue, who could neither be allured by promises nor terrified by threats, and who would not flatter the great at the expense of the truth. Though his countrymen were too depraved to be influenced by his example, they could not do otherwise than admire him in their hearts.

LVIII.

While Athens was governed by the thirty tyrants, Socrates, the philosopher, was summoned to the Senate House, and ordered to go with some other persons, whom they named, to seize one Leon, a man of rank and fortune, whom they determined to put out of the way, that they might enjoy his estate. This commission Socrates positively refused. 'I will not willingly,' said he, 'assist in an unjust act.' Charicles sharply replied, 'Dost thou think, Socrates, to talk in this high tone and not to suffer?' 'Far from it,' replied he, 'I expect to suffer a thousand ills, but none so great as to do unjustly.'

LIX.

King Porus, in a battle with Alexander the Great, being severely wounded, fell from the back of his elephant. The Macedonian soldiers, supposing him dead, pushed forward, in order to despoil him of his rich clothing and accoutrements; but the faithful elephant standing over the body of

his master, boldly repelled every one who dared to approach, and while the enemy stood at bay, took the bleeding Porus up on his trunk, and placed him again on his back. The troops of Porus came by this time to his relief, and the king was saved ; but the elephant died of the wounds which it had received in the heroic defence of its master.

LX.

In this almost hopeless danger one of the military tribunes, Publius Decius Mus, discovered a little hill above the enemy's camp, and asked leave to lead a small body of men to seize it, since he would be likely thus to draw off the Samnites, and while they were destroying him, as he fully expected, the Romans could get out of the valley. Hidden by the wood, he gained the hill, and there the Samnites saw him, to their great amazement ; and while they were considering whether to attack him, the other Romans were able to march out of the valley. Finding he was not attacked, Decius set guards, and, when night came on, marched down again as quietly as possible to join the army, who were now on the other side of the Samnite camp.

LXI.

Two years later the two consuls, Titus Veturius and Spurius Posthumius, were marching into Campania, when the Samnite commander, Pontius Herennius, sent forth people disguised as shepherds to entice them into a narrow mountain pass near the city of Caudium, with only one way out, which the Samnites blocked up with trunks of trees. As soon as the Romans were within this place

the other end was blocked in the same way, and thus they were all closed up at the mercy of their enemies. What was to be done with them? asked the Samnites; and they went to consult old Herennius, the father of Pontius, the wisest man in the nation. 'Open the way and let them all go free,' he said. 'What!' without gaining any advantage?' 'Then kill them all.' He was asked to explain such extraordinary advice. He said that to release them generously would be to make them friends and allies for ever; but if the war was to go on, the best thing for Samnium would be to destroy such a number of enemies at a blow.

LXII.

Caesar was in his chair, in his consular purple, wearing a wreath of bay, wrought in gold. The honour of the wreath was the only distinction which he had accepted from the Senate with pleasure. He retained a remnant of youthful vanity, and the twisted leaves concealed his baldness. Antony, his colleague in the consulship, approached with a diadem, and placed it on Caesar's head, saying, 'The people give you this by my hand.' He answered in a loud voice 'that the Romans had no king but God,' and ordered that the diadem should be taken to the Capitol, and placed on the statue of Jupiter. The crowd burst into an enthusiastic cheer; and an inscription on a brass tablet recorded that the Roman people had offered Caesar the crown by the hands of the consul, and that Caesar had refused it.

LXIII.

After the execution of Sabinus, the Roman general, who suffered death for his attachment to the family of Germanicus, his body was exposed to the public upon the precipice of the Gemoniae, as a warning to all who should dare to befriend the house of Germanicus : no friend had courage to approach the body ; one only remained true—his faithful dog. For three days the animal continued to watch the body ; his pathetic howlings awakening the sympathy of every heart. Food was brought him, but on taking the bread, instead of obeying the impulse of hunger, he fondly laid it on his master's mouth, and renewed his lamentations ; days thus passed, nor did he for a moment quit the body.

LXIV.

In the winter season a commonwealth of ants was busily employed in the management and preservation of their corn, which they exposed to the air in heaps round about their little country habitation. A grasshopper who had chanced to outlive the summer, and was ready to starve with cold and hunger, approached them with great humility, and begged that they would relieve his necessity with one grain of wheat or rye. One of the ants asked him how he had disposed of his time in summer, that he had not taken pains, and laid in a stock, as they had done. 'Alas ! gentlemen,' says he, 'I passed away the time merrily and pleasantly, in drinking, singing, and dancing, and never once thought of winter.' 'If that be the case,' replied the ant, laughing, 'all I have to say is, that they who drink, sing, and dance in the summer, must starve in winter.'

LXV.

After growing up amid the solitude of the forest, and strengthening himself by contests with wild beasts, Dionysus at length planted the vine. Both the god and his attendants soon became intoxicated with its juice; crowned with wreaths of laurel and ivy, and accompanied by a crowd of nymphs, satyrs, and fauns, he ranged the woods, which resounded with the joyful cries of his inspired worshippers. His education was then completed by Silenus, the son of Pan. In company with his preceptor and the rest of his train, he then set forth to spread his worship and the cultivation of the vine among the nations of the earth. He did not confine himself to mere vine-planting, however, but proved a real benefactor of mankind by founding cities, and by introducing more civilised manners and a more pleasant and sociable mode of life among men.

LXVI.

Sappho the Lesbian, in love with Phaon, arrived at the temple of Apollo, dressed like a bride, in garments as white as snow. She wore a garment of myrtle on her head, and carried in her hand the little musical instrument of her own invention. After having sung a hymn to Apollo, she hung up her garland on one side of the altar, and her harp on the other. She then tucked up her vestments like a Spartan virgin, and amidst thousands of spectators marched directly forwards to the utmost summit of the promontory, where she threw herself off the rock with such an intrepidity as was never before observed in any who had attempted that dangerous leap.

LXVII.

Not long after there yawned a terrible chasm in the Forum, most likely from an earthquake, but nothing seemed to fill it up, and the priests and augurs consulted their oracles about it. These made answer that it would only close on receiving of what was most precious. Gold and jewels were thrown in, but it still seemed bottomless, and at last the augurs declared that it was courage was the most precious thing in Rome. Thereupon a patrician youth named Marcus Curtius decked himself in his choicest robes, put on his armour, took his shield, sword, and spear, mounted his horse, and leapt headlong into the gulf, thus giving it the most precious of all things—courage and self-devotion. After this one story says it closed of itself, another that it became easy to fill it up with earth.

LXVIII.

When a boar of huge size was destroying the cattle on Mount Olympus, and likewise many of the country people, persons were sent to implore the assistance of the King. Atys, one of the King's sons, a youth of high spirit, urged his father to let him go, and assist in killing the boar. The King, remembering a dream, in which he saw his son perish by a spear, refused at first to permit him to go; reflecting, however, that the tooth of a wild beast was not to be dreaded so much as the pointed spear, he consented. The youth accordingly set out, and while all of them were eagerly intent on slaying the boar, a spear thrown by one of the country people pierced the heart of the young Atys, and thus realised his father's dream.

LXIX.

A certain jackdaw was so proud and ambitious, that, not contented to live within his own sphere, he picked up the feathers which fell from the peacocks, stuck them in among his own, and very confidently introduced himself into an assembly of those beautiful birds. They soon found him out, stripped him of his borrowed plumes, and falling upon him with their sharp bills, punished him as his presumption deserved. Upon this, full of grief and affliction, he returned to his old companions, and would have flocked with them again ; but they industriously avoided him, and refused to admit him into their company ; and one of them, at the same time, gave him this serious reproof: ‘ If, friend, you had been contented with our station, and had not disdained the rank in which Nature has placed you, you had not been used so scurvily by those upon whom you intruded yourself, nor suffered the slight we have now put upon you.’

LXX.

While the Romans were besieging the city of Falerii, a schoolmaster contrived to lead the children of the principal men of the city into the Roman camp. The novelty of such baseness surprised the Roman commander, and he so much abhorred it, that he immediately ordered the arms of the traitor to be tied, and giving each of the scholars a whip, bade them whip their master back to the city, and then return to their parents. The boys executed their task so well in this instance, that the wretch died under their blows as they entered the city. The generosity of the Romans touched the Faliscans so sensibly, that the next day they submitted themselves to the Romans on honourable terms.

LXXI.

Six miles from this celebrated city stood the temple of Juno Lacinia, more celebrated even than the city itself, and venerated by all the surrounding states. Here was a grove fenced with a dense wood and tall fir trees, with rich pastures in its centre, in which cattle of every kind, sacred to the goddess, fed without any keeper; the flocks of every kind going out separately and returning to their folds without ever sustaining any harm, either from the lying in wait of wild beasts, or the dishonesty of men. These flocks were therefore a source of great revenue, from which a column of solid gold was formed and consecrated, and the temple became distinguished for its wealth, as well as for the reverence in which it was held. Some miracles are attributed to it, as is generally the case with regard to such remarkable places. Rumour says that there is an altar in the vestibule of the temple, the ashes of which are never moved by any wind. But the citadel of Croto, overhanging the sea on one side, on the other which looks towards the land was protected formerly by its natural situation only, but afterwards surrounded by a wall.

LXXII.

One of the officers of Artaxerxes, King of Persia, of the name of Artibarzanes, solicited his majesty to confer a favour upon him, which, if complied with, would be an act of injustice. The king, learning that the promise of a considerable sum of money was the only motive that induced the officer to make such an unreasonable request, ordered his treasurer to give him thirty thousand dariuses, being a

present of equal value with that which he was to have received. 'Here,' says the king, giving him an order for the money, 'take this token of my friendship for you; a gift of this nature cannot make me poor, but complying with your request would render me poor indeed, since it would make me unjust.'

LXXIII.

When the Gauls approached, he affected fear, as Caesar had done, and he secretly formed a body of cavalry, of whose existence they had no suspicion. Induciomarus became careless. Day after day he rode round the entrenchments, insulting the Romans as cowards, and his men flinging their javelins over the walls. Labienus remained passive, till one evening, when, after one of these displays, the loose bands of the Gauls had scattered, he sent his horse out suddenly with orders to fight neither with small nor great, save with Induciomarus only, and promising a reward for his head. Fortune favoured him. Induciomarus was overtaken and killed in a ford of the Ourthe.

LXXIV.

There the council decided on his death, and sent a soldier to kill him, but the fierce old man stood glaring at him, and said, 'Darest thou kill Caius Marius?' The man was so frightened that he ran away, crying out, 'I cannot kill Caius Marius.' The Senate of Minturnae took this as an omen, and remembered besides that he had been a good friend to the Italians, so they conducted him through a

sacred grove to the sea, and sent him off to Africa. On landing, he sent his son to ask shelter from one of the Numidian princes, and, while waiting for an answer, he was harassed by a messenger from a Roman officer of low rank, forbidding his presence in Africa. He made no reply till the messenger pressed to know what to say to his master. Then the old man looked up, and sternly answered, 'Say that you have seen Caius Marius sitting in the ruins of Carthage.'

LXXV.


The house was full. The conspirators were in their places with their daggers ready. Attendants came in to remove Caesar's chair. It was announced that he was not coming. Delay might be fatal. They conjectured that he already suspected something. A day's respite, and all might be discovered. Decimus Brutus, whom it was impossible for him to distrust, went to entreat his attendance, giving reasons to which he knew that Caesar would listen, unless the plot had been actually betrayed. It was now eleven in the forenoon. Caesar shook off his uneasiness, and rose to go. As he crossed the hall, his statue fell, and shivered on the stones. As he still passed on, a stranger thrust a scroll into his hand, and begged him to read it on the spot. It contained a list of the conspirators, with a clear account of the plot. He supposed it to be a petition, and placed it carelessly among his other papers. The fate of the Empire hung upon a thread, but the thread was not broken.

LXXVI.

As he was carried to the Senate House in a litter, a man gave him a writing and begged him to read it instantly ; but he kept it rolled in his hand without looking. As he went up the steps he said to the augur Spurius, 'The Ides of March are come.' 'Yes, Caesar,' was the answer, 'but they are not passed.' A few steps further on, one of the conspirators met him with a petition, and the others joined in it, clinging to his robe and his neck, till another caught his toga, and pulled it over his arms, and then the first blow was struck with a dagger. Caesar struggled at first as all fifteen tried to strike at him, but when he saw the hand uplifted of his treacherous friend Decimus, he exclaimed, 'Et tu, Brute !' drew his toga over his head, and fell dead at the foot of the statue of Pompeius.

LXXVII.

Waving his dagger, dripping with Caesar's blood, Brutus shouted to Cicero by name, congratulating him that liberty was restored. The Senate rose with shrieks and confusion, and rushed into the Forum. The crowd outside caught the words that Caesar was dead, and scattered to their houses. Antony, guessing that those who had killed Caesar would not spare himself, hurried off into concealment. The murderers, bleeding some of them from wounds which they had given one another in their eagerness, followed, crying that the tyrant was dead, and that Rome was free ; and the body of the great Caesar was left alone in the house where a few weeks before Cicero told him that he was so necessary to his country that every senator would die before harm could reach him !



LXXVIII.

But Hector said, 'Nay, let these things be my care. I would not that any son or daughter of Troy should see me skulking from the war. And my own heart loathes the thought, and bids me fight in the front. Well I know, indeed, that Priam, and the people of Priam, and holy Troy, will perish. Yet it is not for Troy, or for the people, or even for my father or my mother that I care so much, as for thee in the day when some Greek shall carry thee away captive, and thou shalt ply the loom or carry the pitcher in the land of Greece. And some one shall say when he sees thee, "This was Hector's wife, who was the bravest of the sons of Troy." May the earth cover me before that day!'

LXXIX.

Translate the foregoing passage into the Oratio Obliqua.

LXXX.

'Tell me, Glaucus, why is it that men honour us at home with the chief rooms at feasts, and with fat portions of flesh and with sweet wine, and that we have a great domain of orchard and plough land by the banks of Xanthus? Surely it is that we may fight in the front rank. Then shall some one who may behold us say, "Of a truth these are honourable men, these princes of Lycia, and not without good right do they eat the fat and drink the sweet, for they fight ever in the front!" Now, indeed, if we might live for ever, nor know old age nor death, neither would I fight among the first, nor would I bid thee arm thyself for the battle. But seeing that there are ten thousand fates about us which no man may avoid, let us see whether we shall win glory from another, or another shall take it from us.'

LXXXI.

Translate the foregoing passage into the Oratio Obliqua.

LXXXII.

As Trajan was once setting out for Rome, at the head of a numerous army, to make war in Wallachia, he was suddenly accosted by a woman, who called out in a pathetic but bold tone, 'To Trajan I appeal for justice!' Although the emperor was pressed by the affairs of a most urgent war, he instantly stopped, and alighting from his horse, heard the suppliant state the cause of her complaint. She was a poor widow, and had been left with an only son, who had been foully murdered; she had sued for justice on his murderers, but had been unable to obtain it. Trajan, having satisfied himself of the truth of her statements, decreed her on the spot the satisfaction which she demanded, and sent the mourner away comforted. So much was this action admired, that it was afterwards represented on the pillar erected to Trajan's memory, as one of the most resplendent instances of his goodness.

LXXXIII.

The orator Domitius was once in great danger from an inscription which he had put upon a statue erected by him in honour of Caligula, wherein he had declared that that prince was a second time Consul at the age of twenty-seven. This he intended as an encomium; but Caligula taking it as a sarcasm upon his youth, and his infringement of the laws, raised a process against him, and pleaded himself in person. Domitius, instead of making a defence, repeated part of the

emperor's speech with the highest marks of admiration, after which he fell upon his knees, and begging pardon, declared that he dreaded more the eloquence of Caligula than his imperial power. This piece of flattery succeeded so well, that the emperor not only pardoned, but also raised him to the Consulship.

LXXXIV.

Foiled thus, and with great numbers of men dying from the fever that always prevailed in Rome in summer, Brennus thought of retreating, and offered to leave Rome if the garrison in the Capitol would pay him a thousand pounds' weight of gold. There was treasure enough in the temple to do this, and as they could not tell what Camillus was about, nor if Pontius had reached him safely, and they were on the point of being starved, they consented. The gold was brought to the place appointed by the Gauls, and when the weights proved not to be equal to the amount that the Romans had with them, Brennus, resolved to have all, put his sword into the other scale, saying 'Woe to the conquered.' But at that moment there was a noise outside—Camillus was come. The Gauls were cut down and slain among the ruins, those who fled were killed by the people in the country as they wandered in the fields, and not one returned to tell the tale.

LXXXV.

The Romans wanted to treat about the prisoners Pyrrhus had taken, so they sent Caius Fabricius to the Greek camp for the purpose. Kineas reported him to be a man of no

wealth, but esteemed as a good soldier and an honest man. Pyrrhus tried to make him take large presents, but nothing would Fabricius touch; and then, in the hope of alarming him, in the middle of a conversation one side of the tent suddenly fell, and disclosed the biggest of all the elephants, who waved his trunk over Fabricius and trumpeted frightfully. The Roman quietly turned round and smiled, as he said to the king, 'I am no more moved by your gold than by your great beast.' At supper there was a conversation on Greek philosophy, of which the Romans as yet knew nothing. When the doctrine of Epicurus was mentioned, that man's life was given to be spent in the pursuit of joy, Fabricius greatly amused the company by crying out, 'O Hercules! grant that the Greeks may be heartily of this mind so long as we have to fight with them.'

LXXXVI.

The Emperor Trajan would never suffer any one to be condemned upon suspicion, however strong and well grounded; saying it was better a thousand criminals should escape unpunished, than one innocent person be condemned. When he appointed Subarranus, Captain of his Guards, and presented him according to custom with a drawn sword, the badge of his office, he used these memorable words: 'Employ this sword for me, but if I deserve it, turn it against me.' Trajan would not allow his freedmen any share in the administration. Notwithstanding this, some persons having a suit with one of them of the name of Eurythmus, seemed to fear the influence of the Imperial freedman; but Trajan assured them that

the cause should be heard, discussed, and decided, according to the strictest law of justice ; adding, ' For neither is he Polycletus, nor I Nero.' Polycletus, it will be recollected, was the freedman of Nero, and as infamous as his master for rapine and injustice.

LXXXVII.

On the Rhine had Napoleon paused, facing the waves of avenging hosts. He had lifted up his finger, like King Canute of old, and he had said : ' Thus far and no farther.' Yet the waves still roared, and the tide still rose. Would he be submerged ? Would his evil genius fail him at last ? These were the supreme questions of that autumn. The whole world was against him ; nay, the world, and the sea, and the sky ! Yet he had overcome these before ; he might overcome them again. His word was still a power, his presence an inspiration. He might emerge again, and then ? There was little left for the stabbed and bleeding earth but to die ; for, alas ! she could bear no more.

LXXXVIII.

Pitt ceased to breathe on the morning of the 23rd of January, 1806. It was said that he died exclaiming, ' O my country.' This is a fable ; but it is true that his last words referred to the alarming state of public affairs. He was in his 47th year. For nineteen years he had been undisputed chief of the administration. No English statesman has held supreme power so long. It was proposed that Pitt should be honoured with a public funeral and a monument. The proposal was opposed by Fox. His speech was a mo-

del of good taste and good feeling. The task was a difficult one. Fox performed it with humanity and delicacy. The motion was carried in spite of the speech, and the 22nd of February was fixed for the ceremony.

LXXXIX.

The corpse was borne to Westminster Abbey with great pomp. A splendid train of princes, nobles, bishops, and councillors followed. The grave of Pitt had been made near to the spot where his great father lay ; it was also near to the spot where his great rival was soon to lie. The sadness of the assistants was beyond that of ordinary mourners ; for Pitt had died of sorrows and anxieties in which they had a share. Wilberforce, who carried the banner, describes the ceremony with deep feeling. As the coffin descended into the earth, he says, the eagle face of Chatham from above seemed to look down with consternation into the dark house which was receiving all that remained of so much power and glory.

XC.

The quinquereme was not merely twice as large as a trireme, but was of a different build and construction. It was necessary, therefore, to obtain either shipwrights or a model from some nation to which such moving castles had been long familiar. Here chance was on the side of the Romans. A Carthagenian quinquereme had run ashore on the coast of Bruttium two or three years before, and had fallen into the hands of the Romans. This served as a model ; and it

is asserted by more than one writer that within sixty days a growing wood was felled and transformed into a fleet of a hundred ships of the line and twenty triremes. The next difficulty was to find men for the fleet, and when they had been found, to train them for their duties.

XCI.

‘ It is no warning that I heed, that I keep back from the war. But these men took from me my prize, which I won with my own hands. But let the past be past. I said that I would not rise up till the battle should come nigh to my own ships. But thou mayest put my armour upon thee, and lead my Myrmidons to the fight, for in truth the men of Troy are gathered as a dark cloud about the ships, and the Greeks have scarce standing-ground between them and the sea. For they see not the gleam of my helmet. And Diomed is not there with his spear; nor do I hear the voice of Agamemnon, but only the voice of Hector, as he calls the men of Troy to the battle. Go, therefore, Patroclus, and drive the fire from the ships. And then come thou back, nor fight any more with the Trojans, lest thou take my glory from me. And go not near, in the delight of battle, to the walls of Troy, lest one of the gods meet thee to thy hurt; and of a truth, the keen archer Apollo loves thee well.’

XCII.

Translate the foregoing passage into the Oratio Obliqua.

XCIII.

There was an apartment which had been sometimes used as a prison. It was eighteen feet square, and fit for two or three persons in such a climate as that of Calcutta. It was above ground and had two windows. It was not like a dungeon or black hole, but it will be called the 'Black Hole' as long as language lasts. One hundred and forty-six prisoners were ordered into this apartment. When it was full they were driven in. There they were kept through the summer night. No cries for air availed : the Viceroy was asleep, he must not be disturbed. While he was asleep the prisoners were dying fast. When the door was opened in the morning, twenty-three were alive. They looked so ghastly that their own friends did not know them.

XCIV.

Prince Edward returned to the battlefield with his forces wearied after their long pursuit. Eager to learn his father's fate, he made a circuit of the town to reach the castle, and thence forced his way into the priory. Night was now advancing, and many of the royalist nobles thought it prudent to seek safety in flight. Some were drowned in the river and the marshes, but many succeeded in making their way to Pevensey, where they embarked for France. Nevertheless, the fight still continued hot round the castle and the priory. Fiery missiles were hurled from the castle upon the besiegers, and were thrown back by them upon the priory. Prince Edward was preparing for a last sally, when Earl Simon sent proposals for a truce for the night. They were accepted, and the battle ceased.

PART IV.

MORE DIFFICULT PASSAGES
TO BE TRANSLATED INTO LATIN PROSE.

XCV.

But her spirit was invincible. When the tidings of the disaster of Thrasymentus reached the city, the people crowded to the Forum and called upon the magistrates to tell them the whole truth. The praetor peregrinus, M. Pomponius Matho, ascended the rostra, and said to the assembled multitude, 'We have been beaten in a great battle; our army is destroyed; and C. Flaminius, the consul, is killed.' Our colder temperaments scarcely enable us to conceive the effect of such tidings on the lively feelings of the people of the south, or to image to ourselves the cries, the tears, the hands uplifted in prayer, or clenched in rage, the confused sound of ten thousand voices giving utterance with breathless rapidity to their feelings of eager interest, of terror, of grief, or of fury. All the northern gates of the city were beset with crowds of wives and mothers, imploring every fresh fugitive from the fatal field for some tidings of those most dear to them.

XCVI.

Strange and delusive destiny of man! The Pope was at his villa of Malliana when he received intelligence that his party had triumphantly entered Milan: he abandoned him-

self to the exultation arising naturally from the successful completion of an important enterprise, and looked cheerfully on at the festivities his people were preparing on the occasion. He paced backwards and forwards till deep in the night, between the window and a blazing hearth—it was the month of November. Somewhat exhausted, but still in high spirits, he arrived at Rome, and the rejoicings there celebrated for his triumph were not yet concluded when he was attacked by a mortal disease. “Pray for me,” said he to his servants, “that I may yet make you all happy.” We see that he loved life,—but his hour was come, he had not time to receive the viaticum nor extreme unction. So suddenly, so prematurely, and surrounded by hopes so bright, he died—as the poppy fadeth.

XCVII.

After the mutual and repeated discharge of missile weapons, in which the archers of Scythia might signalize their superior dexterity, the cavalry and infantry of the two armies were furiously mingled in closer combat. The Huns, who fought under the eyes of their king, pierced through the doubtful and feeble centre of the allies, separated their wings from each other, and wheeling with a rapid effort to the left, directed their whole force against the Visigoths. As Theodoric rode along the ranks, to animate his troops, he received a mortal wound from the javelin of Andages, a noble Ostrogoth, and immediately fell from his horse. The wounded king was oppressed in the general disorder, and trampled under the feet of his own cavalry; and this important death served to explain the ambiguous answer of the haruspices.

XCVIII.

Meanwhile Charles, satisfied with the easy and almost bloodless victory which he had gained, and advancing slowly with the precaution necessary in an enemy's country, did not yet know the whole extent of his own good fortune. But at last, a messenger despatched by the slaves acquainted him with the success of their noble effort for the recovery of their liberty; and at the same time deputies arrived from the town, in order to present him the keys of their gates, and to implore his protection from military violence. While he was deliberating concerning the proper measures for this purpose, the soldiers, fearing that they should be deprived of the booty which they had expected, rushed suddenly and without orders into the town, and began to kill and plunder without distinction. It was then too late to restrain their cruelty, their avarice, or licentiousness. Above thirty thousand of the innocent inhabitants perished on that unhappy day, and ten thousand were carried away as slaves.

XCIX.

In far different plight, and with far other feelings than those with which they had entered the pass of Caudium did the Roman army issue out from it again upon the plain of Campania. Defeated and disarmed, they knew not what reception they might meet with from their Campanian allies; it was possible that Capua might shut her gates against them, and go over to the victorious enemy. But the Campanians behaved faithfully and generously; they sent supplies of arms, of clothing, and of provisions, to meet the

Romans even before they arrived at Capua ; they sent new cloaks, and the lictors and fasces of their own magistrates, to enable the consuls to resume their fitting state ; and when the army approached their city the Senate and people went out to meet them, and welcomed them both individually and publicly with the greatest kindness. No attentions, however, could soothe the wounded pride of the Romans : they could not bear to raise their eyes from the ground, nor to speak to anyone : full of shame they continued their march to Rome ; when they came near to it, all those soldiers who had a home in the country dispersed and escaped to their several homes singly and silently : whilst those who lived in Rome lingered without the walls till the sun was set, and stole to their homes under cover of the darkness. The consuls were obliged to enter the city publicly and in the light of day, but they looked upon themselves as no longer worthy to be the chief magistrates of Rome, and they shut themselves up at home in privacy.

C.

He was rash, but with a calculated rashness, which the event never failed to justify. His greatest successes were due to the rapidity of his movements, which brought him on the enemy before they heard of his approach. He travelled sometimes a hundred miles a day, reading or writing in his carriage, through countries without roads, and crossing rivers without bridges. In battle he sometimes rode ; but he was more often on foot, bareheaded, and in a conspicuous dress, that he might be seen and recognised. Again and again by his own efforts he recovered a day that was half-lost. He once seized a panic-stricken standard-bearer, turned him

round, and told him that he had mistaken the direction of the enemy. He never misled his army as to an enemy's strength, or if he mis-stated their numbers it was only to exaggerate.

CI.

We must take men as we find them. No man can live up to the best which is in him. To expect a human creature to be all genius, all intellect, all virtue, all dignity, would be as absurd as to expect that midnight should be all stars. Curiosity in the lives of great men is to a certain degree legitimate, and even profitable ; but there is perhaps a danger of it being carried too far. To find the great on a level with ourselves may gratify our vanity, but it may sometimes lead to very erroneous results. Mr. Hookam Frere once related the following anecdote about Canning :—‘ I remember one day going to consult Canning on a matter of great importance to me, when he was staying at Enfield. We walked into the woods. As we passed some ponds I was surprised to find that it was new to him that tadpoles turn into frogs. “ Now, don’t you,” he added, “ go and tell that story to the next fool you meet.” Canning could rule, and did rule, a great nation ; but people are apt to think that a man who does not know the natural history of frogs must be an imbecile in the treatment of men.’

CII.

When the conqueror, having passed within the lines, saw the most beautiful city of his age stretched beneath his feet, the sense alike of his own magnificent success and of that

city's glorious past overcame him, and he burst, it is said, into tears of mingled joy and emotion. A crowd of associations rose before him; the navy of Athens engulfed beneath those waters; the annihilation of her two splendid armies, with two illustrious commanders; the prolonged and fierce struggle with Carthage; the long roll of tyrants and sovereigns: in their foreground the prince whose memory was still green, the fame of his virtues and his prosperity second only to the splendour of his services to Rome.

CIII.

In the last days of Pope Eugenius the Fourth, two of his servants, the learned Poggius and a friend, ascended the Capitoline hill; reposed themselves among the ruins of columns and temples, and viewed from that commanding spot the wide and various prospect of desolation. The place and object gave ample scope for moralizing on the vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave; and it was agreed that, in proportion to her former greatness, the fall of Rome was the more awful and deplorable. Her primeval state, such as she might appear in a more remote age, when Evander entertained the stranger from Troy, has been delineated by the fancy of Virgil. This Tarpeian rock was then a savage and solitary thicket: in the time of the poets it was crowned with the golden roofs of a temple: the temple is overthrown, the gold has been pillaged, the wheel of fortune has accomplished her revolution, and the sacred ground is again disfigured with thorns and brambles.

CIV.

The Emperor, to whom frequent accounts of these transactions were transmitted while he was still in Flanders, was sensible of his own imprudence and that of his ministers, in having despised too long the murmurs and remonstrances of the Castilians. He beheld with deep concern a kingdom the most valuable of any he possessed, and in which lay the strength and sinews of his power, just ready to disown his authority, and on the point of being plunged into all the miseries of civil war. But though his presence might have averted this calamity, he could not at that time visit Spain without endangering the imperial crown, and allowing the French king full leisure to execute his ambitious schemes. The only point now to be deliberated upon was, whether he should attempt to gain the malcontents by indulgence and concessions, or prepare directly to suppress them by force : and he resolved to make trial of the former, while at the same time, if that should fail of success, he prepared for the latter.

CV.

The town is most pleasantly seated ; having a very good wall with round and square bulwarks, after the old manner of fortifications. We came thither in the night, and indeed were very much distressed by sore and tempestuous wind and rain. After a long march, we knew not well how to dispose of ourselves ; but finding an old abbey in the suburbs, and some cabins and poor houses, we got into them, and had opportunity to send 'the garrison' a summons. They shot at my trumpet ; and would not listen to him for an

hour's space : but having some officers in our party whom they knew, I sent them, to let them know I was there with a good part of the army. We shot not a shot at them ; but they were very angry, and fired very earnestly upon us ; telling us it was not a time of night to send a summons. But yet in the end the governor was willing to send out two commissioners,—I think rather to see whether there was a force sufficient to force him, than to any other end. After almost a whole night spent in treaty, the town was delivered to me the next morning, upon terms which we usually call honourable ; which I was the willing to give, because I had little above two hundred foot, and neither ladders nor guns, nor any thing else to force them.

CVI.

Looking back upon the troubles which ended in the outbreak of war, one sees the nations at first swaying backward and forward like a throng so vast as to be helpless, but afterwards falling slowly into warlike array. And when one begins to search for the man or the men whose volition was governing the crowd, the eye falls upon the towering form of the Emperor Nicholas. He was not single-minded, and therefore his will was unstable, but it had a huge force ; and, since he was armed with the whole authority of his Empire, it seemed plain that it was this man—and only he—who was bringing danger from the north. And at first, too, it seemed that within his range of action there was none who could be his equal : but in a little while the looks of men were turned to the Bosphorus, for thither his ancient adversary was slowly bending his way. To fit him for the encounter, the English-

man was clothed with little authority except what he could draw from the resources of his own mind and from the strength of his own wilful nature. Yet it was presently seen that those who were near him fell under his dominion, and did as he bid them, and that the circle of deference to his will was always increasing around him; and soon it appeared that, though he moved gently, he began to have mastery over a foe who was consuming his strength in mere anger. When he had conquered, he stood as it were with folded arms, and seemed willing to desist from strife.

CVII.

With these discourses they went on their way, until they arrived at the very spot where they had been trampled upon by the bulls. Don Quixote knew it again, and said to Sancho, 'This is the meadow where we alighted on the gay shepherdesses and gallant shepherds, who intended to revive in it and imitate the pastoral Arcadia; in imitation of which, if you approve it, I could wish, O Sancho, we might turn shepherds, at least for the time I must live retired. I will buy sheep and all other materials necessary for the pastoral employment; we will range the mountains, the woods, and the meadows, singing here, and complaining there, drinking the liquid crystal of the fountains, of the limpid brooks, or of the mighty rivers. The oaks with a plentiful hand shall give their sweetest fruit; the trunks of the hardest cork-trees shall afford us seats; the willows shall furnish shade, and the roses scent; the spacious meadow shall yield us carpets of a thousand colours; the air, clear and pure, shall supply breath; the moon and stars afford

light, singing shall furnish pleasure, and complaining yield delight ; Apollo shall provide verses and love-conceits ; with which we shall make ourselves famous and immortal, not only in the present but in future ages.'

CVIII.

Literature was a neutral ground on which he could approach his political enemy without too open discredit, and he courted eagerly the approval of a critic whose literary genius he esteemed as highly as his own. Men of genuine ability are rarely vain of what they can do really well. Cicero admired himself as a statesman with the most unbounded enthusiasm. He was proud of his verses, which were hopelessly commonplace. In the art in which he was without a rival he was modest and diffident. He sent his various writings for Caesar's judgment. 'Like the traveller who has overslept himself,' he said, 'yet by extraordinary exertions reaches his goal sooner than if he had been earlier on the road, I will follow your advice and court this man. I have been asleep too long. I will correct my slowness with my speed ; and as you say he approves my verses, I shall travel not with a common carriage, but with a four-in-hand of poetry.'

CIX.

His success in this scheme for reducing the power of the nobility, encouraged him to attempt a diminution of their possessions, which were no less exorbitant. During the contest and disorder inseparable from the feudal government, the nobles, ever attentive to their own interests, and taking

advantage of the weakness and distress of their monarchs, had seized some parts of the royal demesne, obtained grants of others, and having gradually wrested almost the whole out of the hands of the princes, had annexed them to their own estates. The titles by which most of the grandees held their lands were extremely defective : it was from some successful usurpation, which the crown had been too feeble to dispute, that many derived their only claim to possession. An inquiry carried back to the origin of these encroachments, which were almost coeval with the feudal system, was impracticable ; as it would have stripped every nobleman in Spain of great part of his lands, it must have excited a general revolt.

CX.

Such a step was too bold, even for the enterprising spirit of Ximenes. He confined himself to the reign of Ferdinand : and beginning with the pensions granted during that time, refused to make any further payment, because all right to them expired with his life. He then called to account such as had acquired crown-lands under the administration of that monarch, and at once resumed whatever he had alienated : the effects of this revocation extended to many persons of high rank, for, though Ferdinand was a prince of little generosity, yet he and Isabella having been raised to the throne of Castile by a powerful faction of the nobles, they were obliged to reward the zeal of their adherents with great liberality, and the royal demesnes were their only fund for that purpose.

CXI.

After his departure everything tended to the wildest anarchy. Faction and discontent had often risen so high among the old settlers that they could hardly be kept within bounds. The spirit of the new-comers was too ungovernable to bear any restraint. Several among them of better rank were such dissipated, hopeless young men as their friends were glad to send out in quest of whatever fortune might betide them in a foreign land. Of the lower order, many were so profligate or desperate, that their country was happy to throw them out as nuisances to society. Such persons were little capable of the regular subordination, the strict economy, and persevering industry, which their situation required. The Indians observing their misconduct, and that every precaution for sustenance or safety was neglected, not only withheld the supplies of provisions which they were accustomed to furnish, but also harassed them with continual hostilities. All their subsistence was derived from the stores which they had brought from England: these were soon consumed; then the domestic animals sent out to breed in the country were devoured; and by this inconsiderate waste they were reduced to such extremity of famine, as not only to eat the most nauseous and unwholesome roots and berries, but to feed on the bodies of the Indians whom they slew, and even on those of their companions who sank under the oppression of such complicated distresses. In less than six months, of five hundred persons whom Smith left in Virginia, only sixty remained: and they so feeble and dejected that they could not have survived for ten days if succour had not arrived from a quarter whence they did not expect it.

CXII.

He thought that the people of that country, sick of an effete government, would be quiescent under such a change ; and although it should prove otherwise, the confidence he reposed in his own fortune, unrivalled talents, and vast power, made him disregard the consequences, while the cravings of his military and political system, the danger to be apprehended from the vicinity of a Bourbon dynasty, and above all the temptations offered by a miraculous folly which outrun even his desires, urged him to a deed that, well accepted by the people of the Peninsula, would have proved beneficial, but being enforced contrary to their wishes was unhallowed either by justice or benevolence.

CXIII.

In an evil hour for his own greatness and the happiness of others, he commenced this fatal project. Founded in violence, and executed with fraud, it spread desolation through the fairest portions of the Peninsula, was calamitous to France, destructive to himself ; and the conflict between his hardy veterans and the vindictive race he insulted assumed a character of unmitigated ferocity disgraceful to human nature—for the Spaniards did not fail to defend their just cause with hereditary cruelty, while the French army struck a terrible balance of barbarous actions. Napoleon observed with surprise the unexpected energy of the people, and therefore bent his whole force to the attainment of his object, while England, coming to the assistance of the Peninsula, employed all her resources to frustrate his efforts. Thus the two leading nations of the world were brought into

contact at a moment when both were disturbed by angry passions, eager for great events, and possessed of surprising power.

CXIV.

No sooner had he thus won the crown than he endeavoured to consolidate on a fresh basis of law, justice, and morality, a throne which owed its origin to violent and bloody usurpation. Being aware that a state of warfare, with its inevitably brutalising tendencies, was fatal to the assimilation of these better principles, he made it his first object to humanise his subjects by weaning them from the soldier's life, and by familiarising them with peaceful pursuits. After gaining the goodwill of the neighbouring governments by treaties of alliance, he felt that the rude spirits of his nation needed some restraining influence to compensate for the withdrawal of foreign foes and of military discipline. He recognised the necessity of a state religion, as the most effective of all checks that could be brought to bear on masses of men, in the low level of culture and civilisation to which his countrymen had then attained.

CXV.

It is not the purpose of this work to enter into any minute descriptions of the Roman exercises. We shall only remark that they comprehended whatever could add strength to the body, activity to the limbs, or grace to the motions. The soldiers were diligently instructed to march, to run, to leap, to swim, to carry heavy burdens, to handle every species of arms that was used either for offence or for defence, either

in distant engagement or in a closer onset: to form a variety of evolutions; and to move to the sound of flutes, in the Pyrrhic or martial dance. In the midst of peace, the Roman troops familiarised themselves with the practice of war; and it is prettily remarked by an ancient historian who had fought against them, that the effusion of blood was the only circumstance which distinguished a field of battle from a field of exercise.

CXVI.

But the prospect at home was not over-clouded merely; it was the very deepest darkness of misery. It has been well said that long periods of general suffering make far less impression on our minds, than the short sharp struggle in which a few distinguished individuals perish; not that we over-estimate the horror and the guilt of times of open bloodshedding, but we are much too patient of the greater misery and greater sin of periods of quiet legalised oppression; of that most deadly of all evils, when law, and even religion herself, are false to their divine origin and purpose, and their voice is no longer the voice of God, but of his enemy. In such cases the evil derives advantage, in a manner, from the very amount of its own enormity. No pen can record, no volume can contain, the details of the daily and hourly sufferings of a whole people, endured without intermission, through the whole life of man, from the cradle to the grave. The mind itself can scarcely comprehend the wide range of the mischief.

CXVII.

At such times, society, distracted by the conflict of individual wills, and unable to attain by their free concurrence to a general will, which might unite and hold them in subjection, feels an ardent desire for a sovereign power, to which all individuals must submit; and as soon as any institution presents itself which bears any of the characteristics of legitimate sovereignty, society rallies round it with eagerness; as people under proscription take refuge in the sanctuary of a church. This is what has taken place in the wild and disorderly youth of nations, such as those we have just described. Monarchy is wonderfully suited to those times of strong and fruitful anarchy, if I may so speak, in which society is striving to form and regulate itself, but is unable to do so by the free concurrence of individual wills. There are other times when monarchy, though from a contrary cause, has the same merit. Why did the Roman world, so near dissolution at the end of the republic, still subsist for more than fifteen centuries under the name of an empire, which, after all, was nothing but a lingering decay, a protracted death-struggle? Monarchy only could produce such an effect.

CXVIII.

In this embarrassing situation, he formed the chimerical scheme, not only of achieving great exploits by a deputy, but of securing to himself the glory of conquests which were to be made by another. In the execution of this plan, he fondly aimed at reconciling contradictions. He was solicitous to choose a commander of intrepid resolution, and of

superior abilities, because he knew these to be requisite in order to insure success ; but, at the same time, from the jealousy natural to little minds, he wished this person to be of a spirit so tame and obsequious, as to be entirely dependent on his will. But when he came to apply those ideas in forming an opinion concerning the several officers who occurred to his thoughts as worthy of being intrusted with the command, he soon perceived that it was impossible to find such incompatible qualities united in one character. Such as were distinguished for courage and talents were too high-spirited to be passive instruments in his hands. Those who appeared more gentle and tractable were destitute of capacity, and unequal to the charge. This augmented his perplexity and his fears.

CXIX.

Many politicians of our time are in the habit of laying it down as a self-evident proposition that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water until he had learned to swim. If men are to wait for liberty till they become wise and good in slavery they may indeed wait for ever. Therefore it is that we decidedly approve of the conduct of Milton and the other wise and good men, who, in spite of much that was ridiculous and hateful in the conduct of their associates, stood firmly by the cause of public liberty. We are not aware that the poet has been charged with personal participation in any of the blameable excesses of his time.

CXX.

He felt that it would be madness in him to imitate the example of Monmouth, to cross the sea with a few British adventurers, and to trust to a general rising of the population. It was necessary, and it was pronounced necessary by all those who invited him over, that he should carry an army with him. Yet who could answer for the effect which the appearance of such an army might produce? The government was indeed justly odious. But would the English people, altogether unaccustomed to the interference of continental powers in English disputes, be inclined to look with favour on a deliverer who was surrounded by foreign soldiers? If any part of the royal forces resolutely withstood the invaders, would not that part soon have on its side the patriotic sympathy of millions? A defeat would be fatal to the whole undertaking. A bloody victory gained in the heart of the island by the mercenaries of the States General over the Coldstream Guards and the Buffs would be almost as great a calamity as a defeat. Such a victory would be the most cruel wound ever inflicted on the national pride of one of the proudest of nations. The crown so won would never be worn in peace or security. Many, who had hitherto contemplated the power of France with dread and loathing, would say that, if a foreign yoke must be borne, there was less ignominy in submitting to France than in submitting to Holland.

CXXI.

I purpose to write the history of England from the accession of King James the Second down to a time which is within the memory of men still living. I shall

recount the errors which, in a few months, alienated a loyal gentry and priesthood from the House of Stuart. I shall trace the course of that revolution which terminated the long struggle between our sovereigns and their parliaments, and bound up together the rights of the people and the title of the reigning dynasty. I shall relate how the new settlement was, during many troubled years, successfully defended against foreign and domestic enemies; how, under that settlement, the authority of law and the security of property were found to be compatible with a liberty of discussion and of individual action never before known; how from the auspicious union of order and freedom, sprang a prosperity of which the annals of human affairs had furnished no example; how our country, from a state of ignominious vassalage, rapidly rose to the place of empire among European powers; how her opulence and her martial glory grew together.

CXXII.

His countenance never had a nobler aspect than in the last years of his life. The character is written in the face: here were none of those fatal lines which indicate craft or insincerity, greed or sensuality. All was clear, open, pure-minded, honest. He was patient in bearing criticism and contradiction. He delighted in wit and humour. Few men had a greater love of freedom in its deepest, and in its widest sense, than the prince. As all know, he was a man of many pursuits and various accomplishments, with an ardent admiration for the beautiful, both in nature and in art. There was one very rare quality to be noticed in him: he had the greatest delight in anybody else saying a

fine thing, or doing a great deed. He delighted in humanity doing well. We meet with people who can say fine sayings, and do noble actions, but who do not like to speak of the great sayings and noble deeds of other persons.

CXXIII.

It is said there might be some great and peculiar moral derived from the life of any man, if we knew it intimately. I think I can see the moral to be derived from a study of the Prince's life. It is one which applies to a few amongst the highest natures : he cared too much about too many things. And everything in which he was concerned must be done supremely well to please and satisfy him. The great German poet, Goethe, had the same defect, or rather the same superabundance. He took great pains in writing a short note, that it should be admirably written. He did not understand the merit of second best. Everything that was done must be done perfectly. It was thus with the Prince.

CXXIV.

Shakespeare was the man, who, of all modern, and perhaps ancient poets, had the largest and most comprehensive soul. All the images of nature were present to him ; and he drew them not laboriously but luckily. When he describes any thing, you more than see it, you feel it. Those who accuse him to have wanted learning, give him the greater commendation. He was naturally learned ; he needed not books to read nature ; he looked inwards and he found her there. I cannot say he is everywhere alike ; but he is always great when some great occasion is presented to him. No man can say he ever had a fit subject for his wit, and did not then raise himself high above the rest of poets.

CXXV..

He was a man of singular force of temperament and character, one of those who seem destined, in whatever rank they enter life, to carve for themselves a career. An adept in all the requirements alike of statesmanship and of business, he united in himself the able city functionary and the skilful agriculturalist. The heights of office are scaled by different paths; legal lore, eloquence, military fame, alike lead their votaries to eminence. We have in him one whose happy genius followed every track with like success; the employment of the hour seemed the one purpose which had called him into being.

CXXVI.

Early in life he attached himself to the school of the Stoics, and became an ardent champion of their system and doctrines; he never could induce himself to become an atheist; and the Epicureans, and those who maintained that the world and all else came into being through a fortuitous combination of molecules, always moved him either to ridicule or scorn. A genuine votary of science, he found a charm in pure study and in thought, and shrunk from all idea of entering upon politics or active life. He always made it his aim to insist on a scientific treatment not only of the study of nature, but also of modern and ancient history: it may be that, in applying on too rigid a logical system the laws of natural science to subjects which fall within the domain of moral and practical life, he fell into the error of those who demand demonstration and mathematical evidence where such reasoning is quite inadmissible.

CXXVII.

The memory of Pitt has been assailed times innumerable, often justly, often unjustly; but it has suffered much less from his assailants than from his eulogists. For, during many years, his name was the rallying cry of a class of men with whom at one of those terrible conjunctures which confound all ordinary distinctions, he was accidentally and temporarily connected, but to whom, on almost all great questions of principle, he was diametrically opposed.....History will vindicate the real man from calumny under the semblance of adulation, and will exhibit him as what he was, a minister of great talents and honest intentions, pre-eminently qualified intellectually and morally for the part of a parliamentary leader, and capable of administering with prudence and moderation the government of a prosperous and tranquil country, but unequal to surprising and terrible emergencies, and liable, in such emergencies, to err grievously both on the side of weakness and on the side of violence.

CXXVIII.

Such situations bewilder and unnerve the weak, but call forth all the strength of the strong. Surrounded by snares in which an ordinary youth would have perished, William learned to tread at once warily and firmly. Long before he reached manhood, he knew how to keep secrets, how to baffle curiosity by dry and guarded answers, how to conceal all passions under the same show of grave tranquillity. Meanwhile he made but little proficiency in fashionable and literary accomplishments. The manners of the Dutch nobility of that age wanted the grace which was found in

the highest perfection among the gentlemen of France, and which, in an inferior degree, embellished the Court of England; and his manners were altogether Dutch. Even his countrymen thought him blunt. To foreigners he often seemed churlish. In his intercourse with the world in general he appeared ignorant or negligent of those arts which double the value of a favour, and take away the sting of a refusal.

CXXIX.

A mind like Scipio's, working its way under the peculiar influences of his time and country, cannot but move irregularly; it cannot but be full of contradictions. Two hundred years later the mind of the dictator Cæsar acquiesced contentedly in Epicureanism: he retained no more of enthusiasm than was inseparable from the intensity of his intellectual power, and the fervour of his courage, even amidst his utter moral degradation. But Scipio could not be like Cæsar. His mind rose above the state of things around him; his spirit was solitary and kingly; he was cramped by living among those as his equals whom he felt fitted to guide as from some higher sphere; and he retired at last to Liternum to breathe freely, to enjoy the simplicity of childhood, since he could not fill his natural calling to be a hero-king.

CXXX.

Darnley's external accomplishments had excited that sudden and violent passion which raised him to the throne. But the qualities of his mind corresponded ill with the beauty of his person. Of a weak understanding,

and without experience, conceited at the same time of his own abilities, he ascribed his extraordinary success entirely to his distinguished merit. All the queen's favour made no impression on such a temper. All her gentleness could not bridle his imperious and ungovernable spirit. All her attention to place about him persons capable of directing his conduct, could not preserve him from rash and imprudent actions. Fond of all amusements, and ever prone to all the vices of youth, he became by degrees careless of her person, and a stranger to her company. To a woman, and a queen, such behaviour was intolerable. The lower she had stooped in order to raise him, his behaviour appeared the more ungenerous and criminal; and in proportion to the strength of her first affection, was the violence with which her disappointed passion operated.

CXXXI.

Tiberius had nominated for his heir Caligula the son of Germanicus, his grandson by adoption, and joined with him Tiberius the son of Drusus, his grandson by blood. The former enjoyed, on his father's account, the favour of the people; and the Senate, to gratify them, set aside the right of his colleague, and conferred on him the empire undivided. The commencement of his reign was signalized by a few acts of clemency, and even of good policy. He restored the privileges of the Comitia, which had been suspended by his predecessor, and abolished arbitrary prosecution for crimes of state. But tyrannical and cruel by nature, he substituted military execution for legal punishment; the provinces were loaded with the most oppressive

and before unheard-of taxes ; and daily cruel and capricious confiscations helped to fill the imperial coffers. The follies and absurdities of Caius were equal to his vices, and were they not attested would exceed all belief. It is hard to say whether he was the object most of hatred or contempt to his subjects. But they submitted to him too long. Seneca's reflection that Nature seemed to have brought him forth to show what was possible to be produced by the greatest vice supported by the greatest authority, is but a faint description of matters.

CXXXII.

He belongeth to those thin and pale men, as Caesar names them, who sleep not in the night, and who think too much : before whom the most fearless of all hearts has shaken. The quiet peacefulness of a face always the same, hid a busy, fiery soul, which stirred not even the veil behind which it worked, and was equally inaccessible to cunning, or love ; and a manifold formidable never-tiring mind, sufficiently soft and yielding momentarily to melt into every form, but sufficiently proved to lose itself in none, and strong enough to bear every change of fortune. None was a greater master than he in seeing through mankind, and in winning hearts ; not that he let his lips, after the manner of a court, confess a bondage to which his proud heart gave the lie ; but because he was neither covetous nor extravagant in the marks of his favour and esteem, and by a prudent economy in those means through which one binds men, he multiplied his real store of them. Did his mind bear slowly, so were its fruits perfect : did his resolve ripen late, so was it firmly and unshakeably fulfilled. The plan to which he

once had paid homage as the first, no resistance would tire, no chances destroy ; for they had all stood before his soul before they really took place. As much as his mind was raised above terror and joy, so much was it subjected to fear ; but his fear was there earlier than the danger, and in the tumult he was tranquil because he had trembled when at rest.

CXXXIII.

Reflection and habit have rendered the world so indifferent to me, that I am neither afflicted nor rejoiced, angry nor pleased, at what happens in it, any farther than personal friendships interest me in the affairs of it, and this principle extends my cares but a little way. Perfect tranquillity is the general tenor of my life : good digestion, serene weather, and some other mechanic springs, wind me above it now and then, but I never fall below it. I am sometimes gay, but I am never sad. I have gained new friends, and lost some old ones : my acquisitions of this kind give me a good deal of pleasure, because they have not been made lightly. I know no vows so solemn as those of friendship, and therefore a pretty long noviciate of acquaintance should, methinks, precede them. My losses of this kind give me but little trouble ; I contributed nothing to them ; and a friend who breaks with me unjustly is not worth preserving.

CXXXIV.

A soldier from his earliest youth, Moore thirsted for the honours of his profession, and feeling that he was worthy to lead a British army, hailed the fortune that placed him at the head of the troops destined for Spain. As the stream of

time passed, the inspiring hopes of triumph disappeared, but the austerer glory of suffering remained, and with a firm heart he accepted that gift of a severe fate. Confiding in the strength of his genius, he disregarded the clamours of presumptuous ignorance, and opposing sound military views to the foolish projects so insolently thrust upon him by the ambassador, he conducted his long and arduous retreat with sagacity, intelligence and fortitude ; no insult disturbed, no falsehood deceived him, no remonstrance shook his determination ; fortune frowned, without subduing his constancy ; death struck, but the spirit of the man remained unbroken when his shattered body scarcely afforded it a habitation. Having done all that was just towards others, he remembered what was due to himself ; neither the shock of the mortal blow, nor the lingering hours of acute pain which preceded his dissolution, could quell the pride of his gallant heart, or lower the dignified feeling with which, conscious of merit, he at the last moment asserted his right to the gratitude of the country he had served so truly. If glory be a distinction, for such a man death is not a leveller !

CXXXV.

In an age, therefore, of the utmost libertinism, when the public discipline was lost and the government itself tottering, he struggled with the same zeal against all corruption, and waged a perpetual war with a superior force, whilst the rigour of his principles tended rather to alienate friends, than reconcile enemies ; and by provoking the power which he could not subdue, helped to hasten that ruin which he *was* striving to avert ; so that after a perpetual course of dis-

appointments and repulses, finding himself unable to pursue his old way any further, instead of taking a new one, he was driven by his philosophy to put an end to his life.

CXXXVI.

It being so, then, that arms employ the mind as well as letters, let us next see whose mind labours most, the scholar's or the warrior's. Now the end and design of letters is to regulate justice, and give to every man his due ; to know good laws, and cause them to be strictly observed—an end most certainly generous and exalted, and worthy of high commendation ; but not equal to that which is annexed to the profession of arms, whose object and end is peace, the greatest blessing men can wish for in this life. Accordingly, the first good news the world and men received was what the angels brought on that night which was our day, when they sang in the clouds, 'Glory be to God on high, and on earth peace, and good-will towards men.' This peace is the true end of war ; for to say arms or war is the same thing. Let us come now to the bodily labours of the scholar, and to those of the professor of arms, and let us see which are the greatest.

CXXXVII.

I say, then, that the hardships of the scholar are these : In the first place, poverty ; not that they are all poor, but I would put the case in the strongest manner possible ; and when I have said that he endures poverty, methinks no more need be said to show his misery ; for he who is poor is destitute of everything. But notwithstanding all this, it is

not so great but that still he eats, though somewhat later than usual, either of the rich man's scraps and leavings, or, which is the scholar's greatest misery, by going a-begging. Neither do they always want a fire-side or chimney-corner of some other person, which, if it does not quite warm them, at least abates their extreme cold; and lastly, at night they sleep somewhere under cover. By this painful way they arrive to the degree they desire; which being attained, we have seen many who, from a chair, command and govern the world; their hunger converted into fulness, their pinching cold into refreshing coolness, their nakedness into embroidery, and their sleeping on a mat to reposing in fine linen and damask.

CXXXVIII.

But their hardships fall far short of those of the warrior, as I shall presently show. Since, in speaking of the scholar, we began with his poverty, let us see whether the soldier be richer; and we shall find that poverty itself is not poorer; for he depends on his wretched pay, which comes late, or perhaps never; or else on what he can pilfer, with great peril of his life and conscience. And sometimes his nakedness is such, that his laced-jacket serves him both for finery and shirt; and, in the midst of winter, being in the open field, he has nothing to warm him but the breath of his mouth, which, issuing from an empty place, must needs come out cold. But let us wait until night, and see whether his bed will make amends for these inconveniences; and that, if it be not his own fault, will never offend in point of narrowness: for he may measure out as many feet of earth as he pleases, and roll himself thereon at pleasure, without fear of rumpling the sheets.

CXXXIX.

Suppose, now, the day and hour come of taking the degree of his profession,—I say, suppose the day of battle come, and then his academical cap will be of lint, to cure some wound made by a musket-shot which, perhaps, has gone through his temples, or lamed him a leg or an arm. And though this should not happen, but he should escape unhurt, he shall remain, perhaps, in the same poverty as before ; and there must happen a second and a third engagement, and battle after battle, and he must come off victor from them all, to get anything considerable by it. But these miracles are seldom seen. And tell me, gentlemen, how much fewer are they who are rewarded for their services in war, than those who have perished in it? The dead cannot be reckoned up, whereas those who live, and are rewarded, may be numbered right easily. All this is quite otherwise with scholars, who are all handsomely provided for. Thus, though the hardships of the soldier are greater, his reward is less.

CXL.

Tragedy is thus defined by Aristotle : ‘ It is an imitation of one entire, great, and probable action, not told, but represented. It must be one or single, that is, it must not be a history of one man’s life, but one single action of his life.’ This was the practice of the Grecian stage. But Terence made an innovation in the Roman ; all his plays have double action. It was his custom to translate two Greek comedies and weave them into one ; yet so that one was principal, the other secondary. The action ought to be great and to

consist of great persons. The action ought to be probable, as well as admirable and great. It is not necessary that there should be historical truth in it ; but it is always necessary that there should be a likeness of truth. To invent a probability and to make it wonderful is a most difficult undertaking in poetry ; for that which is not wonderful is not great, and that which is not probable will not delight a reasonable audience.

CXLI.

Poetry and music are things beyond my power to achieve, but not to enjoy. The experience of life which cannot be translated into poetry or music is a lifeless and profitless experience. I mean to say that, man of business though I am, I am not unacquainted with the writings of poets, and I take great delight in them. The wisest thing a man can do is to augment the enjoyment of other men. Commerce and politics aim to develop our own wealth and power at the cost of others ; but poetry, like love, gives to all, and asks for nothing except to be received.

CXLII.

It is scarcely possible that the translation of a book of the highest class can be equal to the original. But though much may be lost in the copy, the great outline must remain. So the genius of Homer is seen in the poorest version of the *Iliad*. Let it not be supposed that I wish to dissuade any person from studying either the ancient languages or those of modern Europe. Far from it ! I prize most highly those keys of knowledge. I always much admired a saying of the Emperor

Charles V. 'When I learn a new language,' he said, 'I feel as if I had got a new soul.' But I would console those who have not time to make themselves linguists by assuring them that by means of their own mother-tongue they may obtain access to vast intellectual treasures, treasures such as might have been envied in the age of Charles the Fifth, surpassing those which were possessed by Aldus, by Erasmus, by Melancthon !

CXLIII.

We term sleep a death, and yet it is waking that kills us, and destroys those spirits which are the house of life. It is, indeed, a part of life which best expresseth death, for every man truly lives so long as he acts his nature, or some way makes good the qualities of himself. It is that death by which we may literally be said to die daily ; a death which Adam died before his mortality ; a death whereby we live a middle and moderating point between life and death. In fine, so like death that I dare not trust myself to it without my prayers, and an half adieu unto the world, and take my farewell in a colloquy with God.

CXLIV.

But let us return to the earth, our habitation ; and we shall see this happy tendency of virtue, by imagining an instance not so vast and remote ; by supposing a kingdom or society of men upon it perfectly virtuous for a succession of many ages ; to which, if you please, may be given a situation advantageous for universal monarchy. In such a state there would be no such thing as faction : but men of the

greatest capacity would of course all along have the chief direction of affairs willingly yielded to them: and they would share it among themselves without envy. Each of these would have the part assigned him to which his genius was peculiarly adapted; and others who had not any distinguished genius would be safe and think themselves very happy by being under the protection and guidance of those who had.

CXLV.

On the whole comparison there can be little doubt that the balance of advantage lies in favour of the modern system of large states. The small republic indeed develops its individual citizens to a pitch which in the large kingdom is utterly impossible. But it so develops them at the cost of bitter political strife within, and of almost constant warfare without. It may even be doubted whether the highest form of the city-commonwealth does not require slavery as a condition of its most perfect development. The days of glory of such a commonwealth are indeed glorious beyond comparison; but it is a glory which is too brilliant to last, and in proportion to the short splendour of its prime is too often the unutterable wretchedness of its long old age. The republics of Greece seem to have been shown to the world for a moment, like some model of glorified humanity, from which all may draw the highest of lessons, but which none may hope to reproduce in its perfection. As the literature of Greece is the groundwork of all later literature, as the art of Greece is the groundwork of all later art, so in the great democracy of Athens we recognise the parent state of law and justice and freedom, the wonder and the example of

every later age. But it is an example which we can no more reproduce than we can call back again the inspiration of the Homeric singer, the more than human skill of Pheidias, or the untaught and inborn wisdom of Thucydides. We can never be like them, if only because they have gone before.

CXLVI.

When I travelled I took a particular delight in hearing the songs and fables that are come from father to son, and are most in vogue among the common people of the countries through which I passed : for it is impossible that anything should be universally tasted and approved by a multitude, though they are only the rabble of a nation, which hath not in it some peculiar aptness to please and gratify the mind of man. Human nature is the same in all reasonable creatures ; and whatever falls in with it will meet with admirers amongst readers of all qualities and conditions. Molière, as we are told by M. Boileau, used to read all his comedies to an old woman who was his housekeeper, as she sate with him at her work by the chimney corner ; and foretell the success of his play at the theatre from the reception it met at his fireside, for he tells us the audience always followed the old woman, and never failed to laugh in the same place.

CXLVII.

One of the strongest incitements to excel in such arts and accomplishments as are in the highest esteem among men, is the natural passion for glory which the mind of man has : which, though it may be faulty in the excess of it, ought by no means to be discouraged. Perhaps some moralists are

too severe in beating down this principle, which seems to be a spring implanted by nature to give motion to all the latent powers of the soul, and is always observed to exert itself with the greatest force in the most generous dispositions. The men whose characters have shone brightest among the ancient Romans appear to have been strongly animated by this passion. Cicero, whose learning and services to his country are so well known, was inflamed by it to an extravagant degree, and warmly presses Lucceius, who was composing a history of those times, to be very particular and zealous in relating the story of his consulship; and to execute it speedily, that he might have the pleasure of enjoying in his lifetime some part of the honour which he foresaw would be paid to his memory. This was the ambition of a great mind, but he is faulty in the degree of it, and cannot refrain from soliciting the historian, upon this occasion, to neglect the strict laws of history, and in praising him, even to exceed the strict bounds of truth. The younger Pliny appears to have had the same passion for fame, but accompanied with greater chasteness and modesty.

CXLVIII.

That system of morality, even in the times when it was powerful and in many respects beneficial, had made it almost as much a duty to hate foreigners as to love fellow-citizens. Plato congratulates the Athenians on having shown in their relations to Persia, beyond all the other Greeks, 'a pure and heartfelt hatred of the foreign nature.' Instead of opposing, it had sanctioned and consecrated the savage instinct which leads us to hate whatever is strange or

unintelligible ; to distrust those who live on the farther side of a river ; to suppose that those whom we hear talking together in a foreign tongue must be plotting some mischief against ourselves. The lapse of time and the fusion of races doubtless diminished this antipathy considerably, but at the utmost it could but be transformed into an icy indifference, for no cause was in operation to convert it into kindness. On the other hand, the closeness of the bond which united fellow-citizens was considerably relaxed. Common interests and common dangers had drawn it close ; these in the wide security of the Roman Empire had no longer a place. It had depended upon an imagined blood-relationship ; fellow-citizens could now no longer feel themselves to be united by the tie of blood. Every town was full of resident aliens and emancipated slaves, persons between whom and the citizens nature had established no connection, and whose presence in the city had originally been barely tolerated from motives of expediency. The selfishness of modern times exists in defiance of morality ; in ancient times it was approved, sheltered, and even in part enjoined by morality.

CXLIX.

It is the curse of our species that the great and wealthy seldom or never pursue this straight and righteous path to dominion. They insist upon governing mankind without taking the trouble to acquire those qualities which make mankind willing to be governed by them. They choose to rule by mere dint of naked wealth and station, unallied with those beneficent ingredients which bestow upon rulers an empire over human hearts as well as over human persons.

Then come the strain and tug to make the influence of wealth alone in worthless and ungifted hands equal to that of wealth and mental excellence united. Wealth in itself, apart from all personal merit, insures the power of conferring favours and inflicting injuries. It enables a man to deal out bribes, open or disguised, with one hand, and blows with the other. It will not indeed obtain for him the heartfelt esteem of a willing public, but it serves as a two-edged sword to compel delusive indications of it. It will steal away simulated demonstrations of esteem, and extort those votes which he has not virtue enough to earn.

CL.

The Bramins assert, that the world arose from an infinite spider, who spun this whole complicated mass from his bowels, and annihilates afterwards the whole, or any part of it, by absorbing it again, and resolving it into his own essence. Here is a theory which appears to us ridiculous ; because a spider is a little contemptible animal, whose operations we are never likely to take for a model of the whole universe. But still it is in keeping with what goes on in our globe. And were there a world wholly inhabited by spiders (which is very possible) this theory would there appear as natural and irrefragable as that which in our planet ascribes the origin of all things to design and intelligence, as explained by Cleanthes. Why an orderly system may not be spun from the belly, as well as from the brain, it will be difficult for him to give a satisfactory reason.

CLI.

When Socrates was building himself a house at Athens, being asked by one that observed the littleness of the design, why a man so eminent would not have an abode more suitable to his dignity? he replied, that he should think himself sufficiently accommodated, if he could see that narrow habitation filled with real friends. Such was the opinion of this great master of human life, concerning the infrequency of such an union of minds as might deserve the name of friendship, that among the multitudes whom vanity or curiosity, civility or veneration, crowded about him, he did not expect that very spacious apartments would be necessary to contain all that should regard him with sincere kindness, or adhere to him with steady fidelity.

So many qualities are indeed requisite to the possibility of friendship, and so many accidents must concur to its rise and its continuance, that the greatest part of mankind content themselves without it, and supply its place as they can, with interest and dependence.

Multitudes are unqualified for a constant and warm reciprocation of benevolence, as they are incapacitated for any other elevated excellence, by perpetual attention to their interest, and unresisting subjection to their passions. Long habits may superinduce inability to deny any desire, or repress, by superior motives, the importunities of any immediate gratification, and an inveterate selfishness will imagine all advantages diminished in proportion as they are communicated.

CLII.

It is difficult to think too highly of the merits and delights of truth ; but there is often in men's minds an exaggerated notion of some bit of truth, which proves a great assistance to falsehood. For instance, the shame of finding that he has in some special case been led into falsehood becomes a bugbear which scares a man into a career of false dealing. He has begun making a furrow a little out of the line, and he ploughs on in it, to try and give some consistency and meaning to it. He wants almost to persuade himself that it was not wrong, and entirely to hide the wrongness from others. This is a tribute to the majesty of truth : also to the world's opinion about truth. It proceeds, too, upon the notion that all falsehoods are equal, which is not the case, or on some fond craving for a show of perfection, which is sometimes very inimical to the reality. The practical, as well as the high-minded, view in such cases, is for a man to think how he can be true now. To attain that, it may, even for this world, be worth while for a man to admit that he has been inconsistent, and even that he has been untrue. His hearers, did they know anything of themselves, would be fully aware that he was not singular, except in the courage of owning his insincerity.

CLIII.

I have often thought upon death, and I find it the least of evils. All that which is past is as a dream ; and he that hopes or depends upon time coming dreams waking. So much of our life as we have discovered is already dead, and all those hours which we share, even from the breast of our

mother, until we return to our grandmother the earth, are part of our dying day ; whereof even this is one, and those that succeed are of the same nature ; for we die daily, and as others have given place to us, so we must in the end give way to others. Physicians in the name of death include all sorrow, anguish, disease, calamity, or whatsoever can fall in the life of man, either grievous or unwelcome : but these things are familiar unto us, and we suffer them every hour ; therefore we die daily, and I am older since I affirmed it. I know many wise men that fear to die ; for the change is bitter, and flesh would refuse to prove it : besides the expectation brings terror, and that exceeds in evil. But I do not believe that any man fears to be dead, but only the stroke of death : and such are my hopes that if Heaven be pleased, and nature renew but my lease for twenty-one years more, without asking longer days, I shall be strong enough to acknowledge without mourning that I was begotten mortal.

CLIV.

I often apply this rule to myself ; and when I hear of a satirical speech or writing that is aimed at me, I examine my own heart, whether I deserve it or not. If I bring in a verdict against myself, I endeavour to rectify my conduct for the future in those particulars which have drawn the censure upon me ; but if the whole invective be grounded upon a falsehood, I trouble myself no further about it, and look upon my name at the head of it to signify no more than one of those fictitious names made use of by an author to introduce an imaginary character. Why should a man be

sensible of the sting of a reproach, who is a stranger to the guilt that is implied in it? or subject himself to the penalty, when he knows he has never committed the crime? This is a piece of fortitude, which every one owes to his own innocence, and without which it is impossible for a man of any merit or figure to live at peace with himself in a country that abounds with wit and liberty.

CLV.

It is noble to be capable of resigning entirely one's own portion of happiness, or chances of it : but after all this self-sacrifice must be for some end : it is not its own end ; and if we are told that its end is not happiness, but virtue which is better than happiness, I ask, Would the sacrifice be made if the hero or martyr did not believe that it would earn for others immunity from similar sacrifices? Would it be made if he thought that his renunciation of happiness for himself would produce no fruit for any of his fellow-creatures, but to make their lot like his, and place them also in the condition of persons who have renounced happiness? All honour to those who can abnegate for themselves the personal enjoyment of life, when by such renunciation they contribute worthily to increase the amount of happiness in the world ; but he who does it, or professes to do it, for any other purpose, is no more deserving of admiration than the ascetic mounted on his pillar. He may be an inspiring proof of what men can do, but assuredly is not an example of what they should.

CLVI.

As a nation, Athens is the school of Greece ; and her individual citizens are the most accomplished specimens of the human race. Nor is this idle boasting ; for experience and reality are its warrants. The power and protection of Athens are felt in every land ; and the fears or gratitude of mankind are the noblest evidence of her greatness. And such a country well deserves that her children should die for her. They have died for her, and her praise is theirs. My task is then mostly completed ; yet it may be added that their glorious and beautiful lives have been crowned by a most glorious death. Enjoying and enjoyed as has been their life, it never tempted them to seek by unworthy fear to lengthen it. To repel their country's enemies was dearer to them than the fairest prospect that added years could offer them ; having gained this they were content to die ; and their last field witnessed their brightest glory, undimmed by a single thought of weakness.

CLVII.

These are maxims so old and so trite, that no man cares to dwell on them, for fear of being told that he is repeating what he learned of his nurse. But they are not the less true for being trite ; and when men suffer themselves to be hurried away by a set of new-fangled notions diametrically opposite, they cannot be repeated too often. If we persist in the other course, we must go on increasing our debt till the burden of our taxes becomes intolerable. That boasted constitution, which we are daily impairing, the people will estimate not by what it once has been, or is still asserted to

be in the declamations against anarchy, but by its practical effects ; and we shall hardly escape the very extreme we are so anxiously desirous of shunning.

CLVIII.

The old government of France was surely provided with sufficient checks against the licentiousness of the people ; but of what avail were those checks when the ambition and prodigality of the Government had exhausted every resource by which established governments can be supported ? Ministers attempt to fix upon others the charge of innovation, while they themselves are, every session, making greater innovations than that which they now call the most dreadful of all, namely, a reform in the representation in parliament. But it is the infatuation of the day that, while fixing all our attention upon France, we almost consider the very name of liberty as odious ; nothing of the opposite tendency gives us the least alarm.

CLIX.

Detesting the corrupt and destructive maxims of despotism, I have considered the happiness of the people as the end of government. Submitting my actions to the laws of prudence, of justice, and of moderation, I have trusted the event to the care of Providence. Peace was the object of my counsels as long as peace was consistent with the public welfare ; but when the imperious voice of my country summoned me to arms, I exposed my person to the dangers of war, with the clear foreknowledge (which I had acquired from the art of divination) that I was destined to fall by the

sword. I now offer my tribute of gratitude to the Eternal Being, who has not suffered me to perish by the cruelty of a tyrant, by the secret dagger of conspiracy, or by the slow tortures of lingering disease.

CLX.

The highest orders in England will always be able to procure the best medical assistance. Who suffers by the bad state of the Russian school of surgery? The Emperor Nicholas? By no means! The whole evil falls on the peasantry! If the education of a surgeon should become very expensive, if his fees would consequently rise, if the supply of regular surgeons should diminish, the sufferers would be, not the rich, but the poor in our villages, who would again be left to barbers and old women. The honourable gentleman speaks of sacrificing the interests of humanity to those of science. This is not a mere question of science; it is a question between health and sickness, between ease and torment, between life and death.

CLXI.

Does the honourable gentleman know from what cruel sufferings the improvement of surgery has rescued our species? I will tell him a story, the first that comes into my head. He may have heard of Leopold, Duke of Austria, the same who imprisoned our Richard Cœur de Lion. Leopold's horse fell under him, and crushed his leg. The doctors said the limb must be amputated, but none of them knew how to do it. Leopold—in his agony—laid a hatchet on his thigh, and ordered his servant to strike with a mallet. The leg was cut

off, and the Duke died of the loss of blood. Such was the end of that powerful prince! There is now no labouring-man who falls from a ladder in England who cannot obtain better assistance than the sovereign of Austria in the thirteenth century.

CLXII.

Friends and fellow soldiers, the seasonable period of my departure is now arrived, and I discharge, with the cheerfulness of a ready debtor, the demands of nature. I have learned from philosophy how much the soul is more excellent than the body, and that the separation of the nobler substance should be the subject of joy rather than of affliction. I have learned from religion that an early death has often been the reward of piety; and I accept, as a favour of the gods, the mortal stroke that secures me from the danger of disgracing a character which has hitherto been supported by virtue and fortitude. I die without remorse, as I have lived without guilt. I am pleased to reflect on the innocence of my private life; and I can affirm with confidence that the supreme authority, the emanation of the Divine Power, has been preserved in my hands pure and immaculate.

CLXIII.

I am not unaware how vast are the resources at the command of that nobility whom I, single-handed, powerless,

with nothing but the empty semblance of office, am undertaking to dislodge from their supremacy ; I know full well with how much more safety a guilty faction can act, than innocence when unsupported. But over and above the good hope which I have of your assistance—a hope which has conquered fear—I have come to the settled conviction that it is better for a brave man to fight and fail for freedom's sake, than not to fight at all. Yet so it is that all others, who have been elected to maintain your rights, have turned against you all the weight and influence of their high positions, and count it better to sin for gain, than to do right for nothing. And, accordingly, all have now given way to the tyranny of a few who have seized upon the treasury, upon armies, kingdoms, and provinces : while you, the commonality, yield yourselves up, like cattle, to individuals for their possession and profit, stripped of all that heritage which your ancestors bequeathed to you.

CLXIV.

And, sir, if he who now addresses you finds some work to do in life, it is because he belongs to a land which men like these have raised to fame, to power, to greatness ; not least of all because he practises, to the utmost limits of his strength, qualities in which they stood pre-eminent—fair dealing, industry, self-control, the protection of the distressed, the detestation of the bad,—an affinity of habits scarcely, I imagine, less close than that of which noble lords can boast, community of blood and identity of name.

CLXV.

You will ask, gentlemen, the secret of my enthusiasm for my client. It is this. I owe to him, and to men like him, the tonic that braces my spirits after the din of these courts, the opiate that gives rest to nerves jaded with the wrangling of the bar. Do you imagine that I could possibly plead day after day on such a multiplicity of subjects, if I did not cultivate my powers by study, or that without the relaxation of study they could bear the strain to which they are daily exposed? For myself, I frankly own that I am a fellow-votary of these same pursuits. Let those blush to make the avowal who have buried themselves for long years in their books without finding there any one thing which they can contribute to the common good, aught which will face the daylight of the outer world. But for me, why should I blush, living the life that I have lived for years? Never have I allowed my own interest or my own repose, never have I suffered the seductions of pleasure, nor even the calls of sleep, to prevent me from aiding a single client in his hour of need.

CLXVI.

But under the English Government all this order is reversed. The Tartar invasion was mischievous, but it is our protection that destroys India: it was their enmity, but it is our friendship. Our conquest there, after twenty years, is as rude as it was the first day. The natives scarcely know what it is to see the grey head of an Englishman; young men, boys almost, govern there without society and without sympathy with the natives; they have no more social habits with the people than if they resided still in England, nor,

indeed, any species of intercourse than that which is necessary to making a sudden fortune: animated with all the avarice of age, and all the impetuosity of youth, they roll in one after another, wave after wave, and there is nothing before the eyes of the natives but an endless hopeless prospect of new flights of birds of prey and passage with appetites continually renewing for a food that is continually wasting. Every other conqueror of every other description has left some monument either of state or beneficence behind him. Were we to be driven out of India this day, nothing would remain to tell that it had been possessed during the inglorious period of our dominion by anything better than the orang-outang or the tiger.

CLXVII.

You ascended the throne with a declared, and, I doubt not, a sincere resolution of giving universal satisfaction to your subjects. You found them pleased with the novelty of a prince whose countenance promised even more than his words, and loyal to you not only from principle but passion. It was not a cold profession of allegiance to the first magistrate, but a partial, animated attachment to a favourite prince, the native of their country. They did not wait to examine your conduct, nor to be determined by experience, but gave you a generous credit for the future blessings of your reign, and paid you in advance the dearest tribute of their affections. Such, sir, was once the disposition of a people who now surround your throne with reproaches and complaints. Do justice to yourself. Banish from your mind those unworthy opinions with which some interested persons have laboured to possess you. Distrust

the men who tell you that the English are naturally light and inconstant, that they complain without a cause. Withdraw your confidence equally from all parties—from ministers, favourites, and relations; and let there be one moment in your life in which you have consulted your own understanding.

CLXVIII.

But if your position as the friend of the accused bars your path, I will step forward as your deputy and discharge your office, taking upon me a task which I never recognised as my own. Only let us hear no more murmurs from right honourable gentlemen and noble lords at the readiness of this nation, now and in all ages of its history, to entrust high office to untitled energy. It is no matter of complaint that the claims of merit should be paramount in a land which owes to merit its imperial position. We do not grudge the peer his ancestral portrait gallery; we are content that he should shine in the borrowed lustre of departed greatness and honour; the character, the services of the illustrious dead give them a title to the affections not of a single household, but of a collective nation.

CLXIX.

Laws must not only be made, they must be enforced. Peisistratus enforced Solon's laws. He insisted on peace and order in the city. He stopped by main force the perpetual political agitation which is the ruin of any commonwealth. Let the reader remember that without sound

intellectual culture all political training is and must be simply mischievous. A free constitution is perfectly absurd, if the opinion of the majority is incompetent. I fear it is almost hopeless to persuade English minds that a despotism may in some cases be better for a nation than a more advanced constitution. And yet no students of history can fail to observe that even yet very few nations in the world are fit for diffused political privileges. The nations that are fit are so manifestly the greatest and best, and consequently the most prosperous, that inferior races keep imitating their institutions, instead of feeling that these institutions are the result and not the cause of true national greatness. In the case of the Irish the English nation has in vain given them its laws, and even done something to enforce them. I believe the harshest despotism would be more successful, and perhaps in the end more humane.

CLXX.

Had it pleased God to continue to me the hopes of succession, I should have been according to my mediocrity, and the mediocrity of the age I live in, a sort of founder of a family: I should have left a son, who, in all the points in which personal merit can be viewed, would not have shown himself inferior to the Duke, or to any of those whom he traces in his line. But a Disposer whose power we are little able to resist, and whose wisdom it behoves us not at all to dispute, has ordained it in another manner, and, whatever my querulous weakness might suggest, a far better. The storm has gone over me. I am stripped of all my honours, I am torn up by the roots, and lie prostrate on the earth!

There, and prostrate there, I most unfeignedly recognise the divine justice, and in some degree submit to it. But whilst I humble myself before God, I do not know that it is forbidden to repel the attacks of unjust and inconsiderate men. The patience of Job is proverbial. After some of the convulsive struggles of our irritable nature, he submitted himself, and repented in dust and ashes. But even so, I do not find him blamed for reprehending, and with a considerable degree of verbal asperity, those ill-natured neighbours of his, who visited his dunghill to read moral, political, and economical lectures on his misery. I am alone. I have none to meet my enemies in the gate. Indeed, my lord, I greatly deceive myself if, in this hard season, I would give a peck of refuse wheat for all that is called fame and honour in the world.

CLXXI.

Even your expostulations are pleasing to me ; for though they show you angry, yet they are not without many expressions of your kindness ; and therefore I am proud to be so chidden. Yet I cannot so far abandon my own defence, as to confess any idleness or forgetfulness on my part. What has hindered me from writing to you was neither ill-health nor a worse thing, ingratitude, but a flood of little businesses, which yet are necessary to my subsistence, and of which I hoped to have given you a good account before this time : but the court rather speaks kindly of me than does anything for me, though they promise largely ; and perhaps they think I will advance as they go backward, in which they will be much deceived ; for I can never go an inch beyond my conscience and my honour. If they will consider me as a man

who has done my best to improve the language and especially the poetry of my country, and will be content with my acquiescence under the present government, and forbearing satire on it, that I can promise, because I can perform it; but I can neither take the oaths nor forsake my religion. . . . Truth is but one; and they who have once heard of it can plead no excuse if they do not embrace it. But these are things too serious for a trifling letter.

CLXXII.

Let us consider you then as arrived at the summit of worldly greatness; let us suppose that all your plans of avarice and ambition are accomplished, and your most sanguine wishes gratified in the fear as well as the hatred of the people; can age itself forget that you are now in the last act of life? Can grey hairs make folly venerable? And is no period to be preserved for meditation and retirement? For shame! my Lord; let it not be recorded of you that the latest moments of your life were dedicated to the same unworthy pursuits, the same busy agitations, in which your youth and manhood were exhausted. Consider that, although you cannot disgrace your former life, you are violating the character of age, and exposing the impotent imbecility, after you have lost the vigour of your passions.

CLXXIII.

It is quite high time that I should write to you, for weeks and months go by, and it is quite startling to think how little communication I hold with many of those whom I love

most dearly. And yet these are times when I am least of all disposed to loosen the links which bind me to my oldest and dearest friends, for I imagine we shall all want the union of all the good men we can get together ; and the want of sympathy which I cannot but feel towards so many of those whom I meet with, makes me think how delightful it would be to have daily intercourse with those with whom I ever feel it thoroughly. What men do in middle life without a wife and children to turn to I cannot imagine ; for I think the affections must be sadly checked and chilled, even in the best men, by their intercourse with people, such as one usually finds them in the world. I do not mean that one does not meet with good and sensible people ; but then their minds are set, and our minds are set, and they will not, in mature age, grow into each other. But with a home filled with those whom we entirely love and sympathize with, and with some old friends, to whom one can open one's heart fully from time to time, the world's society has rather a bracing influence to make one shake off mere dreams of delight.

CLXXIV.

I covet rest neither for my friends nor yet for myself, so long as we are able to work ; but, when age or weakness comes on, and hard labour becomes an unendurable burthen, then the necessity of work is deeply painful, and it seems to me to imply an evil state of society wherever such a necessity generally exists. One's age should be tranquil as one's childhood should be playful : hard work at either extremity of human existence seems to me out of place ; the morning and the evening should be alike cool and peaceful ; at mid-day the sun may burn, and men may labour under it.

CLXXV.

I know now not when I have been more delighted by any letter, than by that which I lately received from you. It contains a picture of your present state which is truly a cause for thankfulness, and, speaking after the manner of men, it is an intense gratification to my sense of justice, as well as to my personal regard for you, to see a life of hard and insufficiently paid labour well performed, now, before its decline, rewarded with comparative rest and with comfort. I rejoiced in the picture which you gave of your house and fields and neighbourhood; there was a freshness and a quietness about it which always goes very much to my heart, and which at times, if I indulged the feeling, could half make me discontented with the perpetual turmoil of my own life. I sometimes look at the mountains which bound our valley, and think how content I could be never to wander beyond them any more, and to take rest in a place which I love so dearly. But whilst my health is so entire, and I feel my spirits still so youthful, I feel ashamed of the wish, and I trust that I can sincerely rejoice in being engaged in so active a life, and in having such constant intercourse with others.

CLXXVI.

We are going to leave this place, if all be well, on Monday; and I confess that it makes me rather sad to see the preparations for our departure, for it is like going out of a very quiet cove into a very rough sea; and I am every year approaching nearer to that time of life when rest is more welcome than exertion. Yet, when I think of what is at stake on that

rough sea, I feel that I have no right to lie in harbour idly ; and indeed I do yearn more than I can say to be able to render some service where service is so greatly needed. It is when I indulge such wishes most keenly, and only then, that strong political differences between my friends and myself are really painful ; because I feel that not only could we not act together, but there would be no sympathy the moment I were to express anything beyond a general sense of anxiety and apprehension, in which I suppose all good men must share.

CLXXVII.

W. Cowper to the Rev. Walter Bagot.

My dear Walter,—I know that you are too reasonable a man to expect anything like punctuality of correspondence from a translator of Homer, especially from one who is a doer also of many other things at the same time ; for I labour hard not only to acquire a little fame for myself, but to win it also for others, men of whom I know nothing, not even their names, who send me their poetry, that, by translating it out of prose into verse, I may make it more like poetry than it was. Having heard all this, you will feel yourself not only inclined to pardon my long silence, but to pity me also for the cause of it. You may, if you please, believe likewise, for it is true, that I have a faculty of remembering my friends even when I do not write to them, and of loving them not one jot the less, though I leave them to starve for want of a letter from me. And now, I think, you have an apology both as to style, matter, and manner, altogether unexceptionable.

CLXXVIII.

My dear Friend,—A dearth of materials, a consciousness that my subjects are for the most part and must be uninteresting and unimportant, and above all a poverty of animal spirits, that makes writing much a great fatigue to me, have occasioned my choice of smaller paper. Acquiesce in the justness of these reasons for the present; and if ever the times should mend with me, I sincerely promise to amend with them.

Homer says on a certain occasion that Jupiter, when he was wanted at home, was gone to partake of an entertainment provided for him by the Æthiopians. If by Jupiter we understand the weather or the season, as the ancients frequently did, we may say that our English Jupiter has been absent on account of some such invitation: during the whole month of June he left us to experience almost the rigours of winter. This fine day, however, affords us some hope that the feast is ended, and that we shall enjoy his company without the interruption of his Æthiopian friends again.

I have bought a great dictionary, and want nothing but Latin authors to furnish me with the use of it. Had I purchased them first, I had begun at the right end. But I could not afford it. I beseech you admire my prudence.

Yours affectionately, WILLIAM COWPER.

CLXXIX.

I cannot let this night close without offering a few lines of reply to your kind, sad letter just received. It truly grieves me that you write in so desponding a style of your health, but I trust that very great deduction must be made

on the score of morbid feeling. I have known you at other times less apprehensive of the same complaint. Any thoughts of your being a traveller at this season I had, I may say, given up before ; and in truth when I found your complaint so obstinate my wish was that you should consult your feelings and nurse yourself. I am unwilling, however, to give up the hope so long cherished of seeing you here at some time. And in spring, so far as it is right and lawful, I trust we shall meet.





